

THE
OECONOMY
OF
SINN:

Wherein are explain'd,
Its POSSIBILITY, its FUTURITION,
its NATURE, its EVENT and EF-
FECTS, both in

Angels and in Man:

And wherein also is demonstrated and maintain'd,
The Truth of Original SIN.

VOL. II.

Written originally in French.

By PETER POIRET.

L O N D O N,

Printed for R. Bonwick in St. Paul's Church-yard,
M. Wotton in Fleetstreet, S. Manship and R. Parker
in Cornhill.

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Whence are explained,

its POSSIBILITIES
its NATURAL
EFFECTS



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The Truth of Original Sin

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Written in French

BY PETER BOURNE

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Printed for A. Smith in Strand, Church-yard
at the Sign of the Ship and A. Taylor
in Cornhill

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Its **POSSIBILITY**, its
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and **EFFECTS**, &c.

THE
OF CONOMY

OF

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When first explained

its POSSIBILITY,
its FUTURE,
NATURE, its EVENT,
and EFFECTS, &c.



ADVICE
TO THE
READER;
AND

An IDEA of this Volume.



SHOULD I say that the important Subject of Sin hath been at yet but little inquired into; that its first Foundations have been little search'd; and that the pressing Difficulties, relating to it, made by either the Scrupulous, or Prophane, have been answer'd with a too negligent and cavalierish Air; I believe few Persons of Sense and Judgment would contradict me; and should I add, that I have endeavour'd to satisfy all the Difficulties that

A

relate

relate thereto, none would, I presume, censure my Design: Tho' should I affirm I have actually done it, all I believe would accuse me of Presumption: Nor do I so affirm. But as it were ridiculous, and blame worthy to publish Books and execute nothing of One's Design, I may, I think, be allowed to say, that I believe I have, with the Divine Assistance, accomplish'd the Main of my Design. For the truth whereof I appeal to all who have Candour and Capacity to sound and examine Things impartially; I only require of them to read the First Vol. viz. of the Oeconomy of the Creation, or at least the Fifth, Twelfth and Thirteenth Chapters of it; and if after this Treatise, they are still unsatisfy'd; to read the Four First Chapters of the Sixth Vol. which is the Treatise of Universal Providence; and then let 'em judge, if what I have affirmed, of the Execution of my Design, be true.

The Source of whatever Difficulties have embarrassed the mind of Man, who, by endeavouring to explain, have only perplext these Matters more, is, their not having just Ideas of the Liberty of Man, nor of the Power, Knowledge and Justice of God; nor yet of Sin. They have not considered, that Man, in virtue of his Liberty, is essentially a Principle of free Action, which

whoever

whoever supplies elsewhere, destroys his Nature. The Conduct of Liberty about its Faculties, and the Direction of them, they have confounded with the Conduct it uses about its Objects: Absurdly and improperly supposing that freely to admit an Object (God) operating in us, and to produce or cause its Operation in us, was the same.

They have assigned not only Nothing, but even the Destruction of the Works of God, (Liberty) as an Object of his Power: And because some could not comprehend how God could give Man a Power, whose Acts were not the proper Acts of God; they have attributed all Power and Activity to God, reserving none to Man. Whence sprang the Rigid Predestinarian Doctrine. While others have run into the contrary Extreme, attributing almost every Thing to the Liberty of Man, and confounding with it the Principle and Actings of an Interiour Object, even the Illumination and gracious Operations of God himself, whence the Pelagian Heresy arose.

They understood not, that to know Ideas and things different from himself; as also to form them when, and how, and in what Numbers he thought fit, was arbitrary unto God; that Reality was the only Object of his Knowledge; that Sin is an Idea of Resistance to the Will, or ar-

bitrary Divine Conception ; and that, last of all, the Justice of God is not the proper Cause of Privation, Darkneſs, Diſorder and Trouble. For want of juſt Notions of which Particulars it was impoſſible to account for the Event of Sin, and the Difficulties relating to it, which can indeed be explained only by true Notions of the Creatures Liberty, of the Power, Knowledge, and Juſtice of God ; and alſo of Sin.

If therefore we deſire not to involve our ſelves in endless Errours and Confuſions, we muſt keep theſe Principles continually in view and every Thing will be clear and eaſie : But if we want either Inclination or Capacity to adjust our Notions, our beſt way will be to leave this, and apply our ſelves to ſome other Subject. There are five Things principally treated of in this Volume. The firſt concerns ſome preliminary Difficulties, of ſcrupulous and libertine Perſons, relating to the Lability of the Creature, the Poſſibility and Impoſſibility of Sin its Idea, Futurition, Permiſſion, and Prevention ; and becauſe theſe have a natural Connexion with the Power, Extent, and Impartiality of Grace, and the Divine Aſſiſtance, I have alſo given a general Idea of the Primitive Nature and
Method

Method of the Grace of God. This is contained in the six first Chapters. The second proposes to explain the Source of Sin, and general Way of its Commission, Chap. 7. and 8. The third relates to the Conduct of the Angels, and shews how some were confirmed in Beatitude, and others fell into Sin, Chap. 9. and 10. What I have advanced upon this Head is naturally, and necessarily deduced from the Principle of the Communication of Things; of Liberty, and the Nature of Habitudes; and must therefore be necessarily true, if we rest in the Substance of Things in the General, and take Care (as I have endeavour'd to do) of determining too nicely the Number, Time, and other Circumstances. The fourth Thing herein consider'd, is the Fall of Man; The Manner, History and Effects of which are explain'd, Chap. 11, 12, 13, and 14.

The fifth is the deplorable Truth of Original Sin, or how all Men fell in Adam; which is here establish'd and defended against all the little Cavils of Pelagian Pride and Blindness, Chap. 14, to the 17th. I have all along been careful to keep in view my first Design of Predestination, and have therefore every where industriously observ'd the Purity, Goodness, Infinite, Universal and Impartial Extent of God's Grace and Mercy,
who

- Chap. X. *Of the Fall of the Rebel-Angels.* p. 91.
 Chap. XI. *Of the first Beginning, Degrees and Steps of Man's Sin.* p. 102.
 Chap. XII. *The History of the Continuation and Consummation of the Sin of Man.* p. 114.
 Chap. XIII. *Of the Effects of Sin in Man and in Nature.* p. 122.
 Chap. XIV. *Of Original Sin. Five Opinions concerning it. The four first rejected.* p. 143.
 Chap. XV. *The Positive Explication of Original Sin.* p. 154.
 Chap. XVI. *Certain Objections and Difficulties against Original-Sin, and Solutions of them.* p. 166.
 Chap. XVII. *A Continuation of Objections against Original-Sin, with their Solutions.* p. 179.
 Chap. XVIII. *Conclusion of this Second Treatise, wherein the Truths contained in it are consider'd with reference to Predestination.* p. 206.



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THE



THE OECONOMY OF THE Event of SIN.

CHAP. I.

Of the Pectability, or Liability of Man.

IF we compare the present, with the original State of Man, well may we ask with the Prophets heretofore, * *How is the faithful City become a Harlot ! It was full of Judgment ; Righteousness lodged in it ; but now Murders, † How is the Gold become dim ? How is the fine Gold changed, and the Stones of the Sanctuary poured out in every Street ! The precious Sons of Zion, comparable to fine Gold, how are they esteemed as earthen Pitchers, the Works of the Hands of a Potter ! Whence, alas ! is this so deplorable Disaster, and where shall we find its cursed Cause ? Did God decree it, or was he in any respect the occasion of it ? This I would never assent to ; tho' I wanted Arguments to justify my Abhorrence of it. Was I indeed the most ignorant Creature living, and should a Man endeavour to impose this horrid Opinion on me, tho' I wanted Skill to expose the falsity*

B

*I. That the Cause, or Occasion of Sin is not to be sought after in God, or in his Decrees. * Ital. 1. 2^d. † Lam. 4.*

Chap. I. *W*isdom of his Reasoning ; yet rather than submit, I would say, Get thee behind me, Satan. For God is Good ; and that Man is Wicked, Lying and Deceitful, is to be imputed solely to himself. * God (as the Psalmist speaks) *hath no pleasure in Wickedness, neither shall Evil dwell with him.*

But I trust, with the Divine Assistance, that in pleading for the Innocence of God, no Argument used to support this notorious Falsehood, will stop my Mouth ; and had I no other Truths to build upon, besides those contained in the foregoing Book, I think I might evidently conclude from them, that the Innocence of God does stand so clear, and untainted, among all the Evils happening in the World, that he hath not even the Idea of them, much less is he their Cause, either by Production or Decree.

II. *That 'tis absurd to complain, that Man was not im-peccable by Nature: That 'tis to arrogate to our selves the Character of God.* II. They who find fault, that the intelligent Creatures were made peccable by Nature, and censure God for creating Men and Angels in a fallible State, are guilty of the greatest absurdity in the World. Their Schemes are impossible and inconsistent with the Nature of such a Creature. On one hand they would still be Men, capable of the Divine Injoyments : On the other, they affect Privileges inconsistent with Man's Nature, and peculiar unto God, or to Beasts, or inanimate Creatures. He therefore who would have Man to be impeccable, while he retains the Human Nature, desires Man not to be Man, and affirms what is Absurd and Contradictory, because to be incapable of sinning, is peculiar only to God, to Beasts, or purely inanimate Creatures.

III. *That God is absolutely impeccable, and cannot will, decree, or establish Sin, either in Idea or Futurition.* III. It is impossible in all respects for God to Sin, or to will, decree or establish the Idea or Futurition of it ; because, considered in his Eternal Nature, He is the One, Absolute, Independent Being : Before him all things are as nothing : The pure and simple Idea of himself is only necessary and essential to him : He Sees and Contemplates himself alone, is Object, Center, End, Light, Happiness, and all Things to himself, and therefore cannot Sin.

IV. They who maintain, that the Ideas of Creatures, and of those Truths which do concern them, are Eternal and Independent, do suppose absurdly, that God is liable to Sin, and that he would actually commit it, by conducting himself toward these Ideas, unsuitably to their Natures. This monstrous Consequence necessarily attends their Doctrine, and can only be evaded by asserting the contrary fundamental Truth, viz. That God is the only necessary independent Being, and is, by the necessity of his Nature, his own Object and Idea; the only source of Light and Happiness to himself.

Chap. I.

IV. That they who hold that the Ideas of Things are independent of God, do suppose him capable of Sin.

V. And tho' it pleased God to establish Ideas and Truths different from himself, it does not derogate from this Great and Capital Truth; because, in the first place, God might, if he had pleased, have passed them by, and, leaving the Creatures in their natural State of Nothing, have remained the One, Great, Simple Being; in which Estate as God is perfectly Happy and Blessed in himself: So the very possibility of Sin is excluded from it. And secondly, when God was pleased to conceive Ideas different from himself, they were not made or establish'd to his Hand; nor had any determin'd Nature or Perfection, obliging God to certain Duties to them! These are Chimeras of the Schools, the Source of an infinity of Errors: God, and his Divine Idea, are the only eternal, independent Objects: He necessarily is, and necessarily Contemplates the Excellencies of his Nature, and cannot therefore Sin, by departing from his End, or transgressing Laws. And when God was pleased to form Arbitrary Representations of himself, for his Contemplation and Delight, he imaged forth his Will, his End, his Object, i. e. the infinite Perfections of the eternal God, who, being the only independent Being, necessarily is the Prototype of all things: And since God is one, always, and invariably the same, he cannot deny himself, but what he establishes and decrees, stands fix'd and irreversible: Since God does act only by his Will, of which he himself is, either in his Essential Nature, or, in the Arbitrary Representations of it, the only Object: It is

V. God is Impeccable notwithstanding the Arbitrary Establishment of Ideas: Created Spirits invade the Prerogative of God by affecting to be Impeccable.

Chap. I.

plain, by Reasons peculiar and essential unto God, that he cannot Sin: Impeccability is therefore God's peculiar, which whoever pretends to, he invades the Prerogative of God, a Prerogative founded upon his having no other Object besides himself: The Divine Idea absolutely excludes all other Ideas, and consequently God cannot decline therefrom, nor propose another End; nor tend to any other Ideal Light or Happiness.

VI. He who desires to be Impeccable from another Principle than that of being God, desires to be a Beast, and Sins.

VI. If we don't desire to be Impeccable from the foregoing Principle, we then desire to be Beasts: And as the former Principle is Impious and Blasphemous; so this is Brutal, and highly Injurious unto God: That were as if to free ones self from a possibility of Treason, one should affect the Royal Crown and Dignity; whereby we become guilty of the Crime we desire to be incapable of committing: In like manner, he who desires to be God, to become incapable of sinning, affects a privilege peculiar unto God, and actually commits that, which he would be incapable of: It is therefore very absurd to desire to be Impeccable on this Principle: And if, to avoid the absurdity of it, we pretend to desire it from another, we must wish our selves in the State of Beasts: Which is also very absurd and injurious unto God: Hereby we disapprove God's lovely Image, his Knowledge, and Love seated in the Divine Faculties of our Souls, with which because Beasts are not endued, they therefore are incapable of sinning, or of turning their Faculties away from God: They have, 'tis true, an infinite variety of Corporeal Objects, which being not Divine, they cannot Sin; tho' capable they be to vary their Conduct about them a thousand ways; because these are their proper Objects, proportion'd to the Powers of their Nature. So then the Conclusion is, that he who to attain the privilege of Impeccability, would divest himself of the Human Nature, and be content to be a Beast: By this Desire he commits that which he would be incapable of committing: He sins against God, the true Object and Indweller of our Souls.

VII. Besides this I know no other principle by Chap. I. which one can pretend to be Impeccable, except the noble Ambition of becoming a stupid Log; of having no Life or Animal Motion, but what is purely Mechanical: A desire which appears so Injurious unto God, and Inconsistent with the Privilege pretended to, that it is needless to insist on its Absurdity: The very Desire is a direct and formal Sin against God, and 'tis vain to expect relief by a Ridiculous Desire of being Impeccable on Principles like to these.

VII. Or else he desires to be a log, or piece of inanimate matter, and Sins in like manner.

VIII. It is then impossible for a Created Spirit to be absolutely impeccable? Not to Sin, is, indeed, a desirable perfection, and Men may or rather ought to desire it: But to wish ourselves incapable of committing Sin, is not only to Incapacitate ourselves for the Exercise and proof of Virtue, the Love of God, and a Thousand Advantages Honourable to both God and Man; but, also, to desire things opposite, absurd and Inconsistent, as has been demonstrated already. Let them who desire privileges to themselves, propose to attain 'em by apt and convenient means. Would a Favourite not be Guilty of Treason against his Sovereign, let him testify his Allegiance by a faithful obedience to him, and not affect the Sovereign Power; or wish himself deprived of Sense, and Reason, or changed into a piece of Senseless matter: Would a Wife be faithful to her Husband's Bed; let her testify her Affection by a voluntary fidelity to him, and not by sitting in a Dungeon and secluding herself from Conversation: Would a Man not Kill or Steal; let him avoid these Sins by a just and sober Conduct, and not deprive himself of the use of his corporeal Members, or shun the sight of the goods of other Men, that he may have no Temptation, or opportunity for Theft or Murder; Would a Philosopher find out the way to square a Circle; let him make use of Study and Application, and not ridiculously wish a Circle to be a Square, which is absurd and contradictory in Nature. No, we must leave things as they are, duly employ our Faculties about 'em, and not desire the Natures of Things or of our Faculties, altered or destroyed; nor complain of the

VIII. That the Desire of Impeccability is of absurd and Contradictory.

Chap. I. Author of our Natures for not giving his Creatures such a Nature and Constitution, that they should be incapable of being abused by us.

IX. *That to complain of our not being Impeccable is a great Treachery and Rebellion.* XI. Poor wretched Creature! Where now is thy Intelligence? Art not thou as yet convinc'd, that except thou be God, or a Beast, or a piece of Senseless matter, it is Impossible for thee to be absolutely Impeccable? And would'st thou be God, to see and contemplate only the Divine perfections? Dost thou wish thy being were extinguish'd, or thyself a portion of Senseless matter, without any Perception of thy own Existence? Or would'st thou be a Brute, deprived of thy Liberty Divine, lest thou should'st abuse it? Does a Child that has it in his power to please his Father, wish to be a Dog that he may never offend him? Let's be content with the Nature God hath given us.

* Rom. 9. 20. *Who art thou a Man, that repliest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus?* † Wo unto him, says the Scripture, that saith to his Father, what begettest thou? and to his Mother, what hast thou brought forth? I say lets be content with the Nature God hath given us, and with the Lot that's fallen to us; especially so admirable, so Blessed, and Divine a Lot, as I have shewn in the foregoing Book ours is; a Lot that shall endure for ever, that as nothing shall be able to rob us of against our will; so we have infinite motives to secure it to ourselves, which we easily may, as appears in the Blessed Angels: A Lot that makes us as Blessed as God himself, and which to perpetuate to us we need only be content with what God has given us, and return him the just tribute of Acknowledgement and Praise.

IX. *And so a Notorious Ingratitude.* X. Do we complain, that God hath given us Opportunity and Engagements to be his Children, his Spouse, Brethren, Sisters, Friends, Favourites, and joint Inheritors of his Glory? Or that we may forfeit these Advantages, and be liable to Punishment by Abuse? Shall we, I ask, complain on these Accounts; when we are notwithstanding under no necessity to abuse the excellent Prerogatives of our Nature; but have infinite Motives to use 'em well, and not the least Temptation to abuse 'em? No let's rather

rather exercise our selves in Praise and Thankfulness, Chap. I.
having infinite Engagements to it.

XI. As to our Faculties, they were given by God XI. Our
to be used, and not abused by us : In giving 'em to *Faculties*
us he design'd to fill them with Glorious Blessed Ob- *and Liber-*
jects ; which he presents to their Acceptance : He *ty are not*
endued us with Liberty, that, by virtue of it, we *given us*
might injoy this Blessedness, in a spontaneous, active, *to Sin*
and noble Manner, as is most suitable to the infinite *with Pec-*
Excellency of it : If now this Principle of Liberty *cability is*
fail, in respect either of it self, or of the Faculties and *not an E-*
Objects about which 'tis conversant ; not he who *vil.*
formed the Faculties or Objects, or endued us with
this Liberty of Nature is to be blamed, but he who
voluntarily misapplies them ; and therefore it is not
the being Peccable, or the not being absolutely inca-
pable of Sin ; but the voluntary abuse and misapply-
ing the Powers that God has given us, and the Ob-
jects he presents unto us, that is really Evil.

XII. Our being Peccable is not the occasion of our XII. Our
Sinning, much less is it the Cause thereof. For this *Peccabili-*
Peccability is not ordered, establish'd, or decreed by *ty is not*
God, but is an Imperfection founded on the Nothing- *the occasi-*
ness Essential unto Creatures. Whatever Being is *on of our*
not Supreme, may be without, or separated from it ; *sinning :*
especially if we suppose its Union with It to depend *Nor is this*
upon its own free Choice. That Man is Peccable does *Peccabili-*
therefore not come from God, or from his Constitu- *ty from*
tion ; but is Essential to his Nature, which necessa- *God, but*
rily partakes of Nothing, as he is not the Supreme *founded*
All-perfect Being : And as the Nothingness of Man *on the*
is not from God, nor founded on his Decree ; as *Nothing.*
God needed not to decree that Man should be natu- *ness of*
rally Nothing, (because he is so in his first Prin- *Man.*
ciple :) So neither is his Lability from God, nor did
God decree it, in order to make him Labile : It is
as Essential to him to be Labile, as it is to be a
Creature, or as not to be his own Light and
Happinels.

Our Lability is founded on the Nothingness of our
Nature, and every thing naturally partakes thereof,
besides God, or Brutes, and inanimate Creatures.

Chap. I.

XIII. Objections that some Men make against their being created Free and Labile: That these Objections are absurd and somewhat like the Blasphemies of the Damn'd.

XIII. Some Persons, after all, will be apt to say, No reasoning will convince us, that it were not better to be incapable of Sinning: Were it not better never to have been, than to be liable to Eternal Misery? Why was I created of a Frail and Labile Nature? Why did God set before me an infinity of Objects; and not rather confine me to himself? Why, why, alas! must I be free, to be liable to Eternal Misery?

Passionate Complaints like these some fly into, tho' very absurd they be, and only argue an ignorant, wicked Mind, ready and disposed to impute to God the Malice and Perverseness of their own Hearts: The sinfulness of which Procedure a parallel Supposition will sufficiently expose: Should a Man who, from a low Estate, was promoted to the Royal Favour, introduced into his Princely Palace, and adopted as his Son and Heir: Should such a one forget his Princely Benefactor, and Trait'rously conspire to rob him of his Imperial Crown; and when condemn'd of Treason, think to excuse himself by Complaints like these: Why was I rais'd from my low Estate? Why introduc'd into the Royal Palace, and distinguish'd by Princely Favours, intrusted in Affairs of State, and adopted Heir of the Crown? Had I not been rais'd from my original Meanness, I had not been guilty of Treason, as I am: And so go on, basely to impute his vile Treason to his Prince's Favours: Or should a Thief excuse his Theft or Murder, by reflecting ungratefully upon God, for giving him Life and Strength; or his Parents, for their care to breed him up.

Should a Wife extenuate her infidelity to her Husband's Bed, by complaining that she had not been kept bound in Irons, or secluded from Human Converse. Or Lastly, should a Philosopher find fault with God for not making a Circle to be squared, to save him all that time and study and thought, which it cost him to find out the Quadrature of a Circle. How very absurd, wicked, and ungrateful would be these Mens Complaints? So, and much more impious, and absurd, are they, who are angry with God for making 'em Free and Labile: Were Men indeed with

a little

a little Piety, or even with common Sense, they would be ashamed of such Ridiculous Complaints: Was the Love of God seated in Mens Hearts, or had they tasted the Heavenly Delights they would not, could not, make Complaints like these: No, Praise and Thanksgiving unto God for his gracious Bounty, and for all the Advantages they enjoy, would be their everlasting Exercise: To curse their Being, and their Faculties; to censure God, and even curse him for them, is the Imployment of damn'd Souls: And tho' the Persons I have been speaking of, do not run into their execrable Excesses; yet by being angry at the Being, Faculties and Constitution, that God hath given them, they tend and advance thereto. But because some perhaps may be guilty of this Sin thro' Ignorance and Infirmary, I will, for the sake of such, endeavour to give more solid Satisfaction to these and other of their Complaints.

XIV. In the first place then I say that Lability, considered in it self, is not an Evil; but only a necessary Consequent of our Nothingness, and is in it self, and in God's Design, a means of Virtue and Reward to Man, God having on his part never given the least occasion to our Fall.

XIV. Particular Answers to these Objections. Lability is

an Occasion not of Evil, but of Good to Man.

XV. Nor, secondly, is Not being preferable to a State wherein we are liable to Eternal Misery; supposing we may easily avoid this Danger, and become eternally happy as God himself; and especially supposing, we are already actually invested in this happy State, and shall be eternally fix'd therein, past all possibility of a Lapse, after a short time of Trial, as was the Case of our first Parents.

XV. It is not better not to be as all, than to be Liable.

XVI. Thirdly, I say, that Divine and Corporeal Faculties are Essential unto Man: If we deprive him of the former, we degrade him from the Human, to a Brute or Inanimate Nature: if of the latter, we unqualifie him for the Dominion and Government of the World, that was committed to him.

XVI. That Divine and Corporeal Faculties are Essential unto Man.

XVII.

Chap. I.

XVII. The Idea or Perception of God, of our selves, and of the World, are also Necessary and Essential to him.

XVII. Fourthly, I add, that supposing Man to be plac'd between God, the Supreme, Independent, Self-sufficient Being, and Brute, Inanimate Creatures. He will necessarily have the Idea or Perception of several Objects: As first, of God, and that in a more noble Sense than what we understand by the Rational Idea of him; because God is the Fountain of his Being. He is his Light, his Happiness and End: And secondly of himself; because otherwise we suppose him of a Brute Inanimate Nature: Every created Spirit is therefore naturally plac'd between two Objects, the Creator and it self, with Power to proportion its Application to them, more, or less: And if we consider further, that Man was created to govern the Material World, it will be also Necessary and Essential to him to have the Idea of it: So that Man, we see, is naturally plac'd between three Objects all Essential to, and inseparable from him; from whence we may discover the Radical and Essential Ground of our Lability, according as we apply the Divine Faculties of our Souls to God, our selves, or the Material World, more or less than their Nature does require: But by the way it deserves to be noted by us, that the Material World, subjected to Man's Dominion, does not increase, as one may imagine, but lessen the danger of a Lapse: He who disapplies his Faculties from God, and fixes on the Creatures, falls not so dangerously, as he who fixes upon himself, as will be proved hereafter, and as hath been already verified in the fall of Men and Angels.

XVIII. That Liberty is Essential unto Man, and includes Lability in the Idea of it.

** Oecon. of the Creation, Chap. 17.*

XVIII. Fifthly, I add that if Man be not a brute Machine, he must have liberty of Conduct, as has been sufficiently demonstrated in the place cited in the * Margin, to which I refer my Reader for ample Satisfaction: And if the Soul be essentially free, it is not limited in the manner and degree of its Application to the Objects about which 'tis conversant, but has power to vary, proportion and divide it as it pleases; it may exceed or come short of what the Order and Reason of Things requires; the present Mode of its Subsistence in Man is derived from No-

thing,

thing, of which its Conduct may partake, and be Chap. II.
unworthy of it, considered, as derived from God.

C H A P. II.

If Man, tho' naturally free and labile, might not have been Establish'd and confirmed by the Grace of God, so as to be incapable actually to fall. Of Grace, and the Dispensation of it.

I.



U T it may be further ask'd; *I. That* Might not the force of Liberty, *the Di-* Essential unto God, have so held *vine Li-* in, accompany'd, confirmed and *erty and* strengthened the Liberty of Man, *Force* as to preserve him from a Fall: *could not* I Answer, Yes, it had actually been *prevent* *Man's fall,* so, had the Liberty of Man consented and resigned it- *without* self unto God's Government and Direction; but with- *his own* out this absolute Resignation, it was Impossible: For *Consent* Liberty is an Absolute Gift of God, given freely to *and Co-* act and to direct itself, and by this noble way of act- *peration* ing, to become more acceptable unto God, and more *Establish-* worthy of his Love and Favour: And if Man perform *ment of* the Condition required of him, *viz. freely yield up* *Liberty.* his Liberty to God; then God accepts it; not that Man ceases to be Free, but God Accompanies, and Co-operates with it, in a Friendly manner, conducting it by his Counsel and Wisdom. Whereupon Mans Liberty, Sensible of its happiness in the Heavenly Manuduction, resigns itself more and more; it says with David, *I am alway by thee, thou hast holden me by my right Hand; thou shalt guide me with thy Counsel, and after that receive me into thy Glory. Draw me, and I will run after thee;* With which Resignation on the part of Man, God do's not fail to correspond; nor the Soul to renew its Resignation; till

Chap. II. till this Mutual Correspondence of God and Man at last concludes in a firm, settled, resolute habit of Resignation: Whereupon God establishes and confirms the force of his Divine Liberty in it: And this is what we are to understand by our Liberty, its being established in Grace, or in Gods free and Gracious Guidance; because here all danger of falling from God is past.

II That God do's not act in a free Creature by a force, that detere mines irresistibly, but only in proportion as Liberty resigns it-self.

II. We are not to understand hereby that God displays his Almighty Power upon a frail feeble Faculty, not yet habitually resigned to him, in turning it irresistibly against its Inclinations: This is not consistent with the Nature of Liberty, which is hereby supposed to act, from a Principle different from itself, viz. by force: Let who will, deceive themselves; let them stand Idle and unconcerned, vainly expecting that God will act in them, without any Indeavour or research of theirs; but let them know withal that God will not, cannot do it: The infinitely Holy cannot cooperate with, or contribute to Idleness Indulged, or any Sins of Man: In Infinite Love he hath created us to be Free, and is graciously pleased to act in, and with us, as our Liberty admits him: If we voluntarily give up ourselves to Gods Government and Direction; He then Vouchsafes to act in and with us; but if, instead hereof, we pursue our own ways, and follow the Counsel of our Hearts, God leaves us to ourselves, withdrawing from us the Inferiour Assistance of his Gracious Spirit.

III. What is meant by That will or Good pleasure of God where by he gives Grace unto or hardens whom he pleases.

III. And thus we are to understand those Scriptures, wherein God is said to give Grace unto, and to harden whom he pleases, viz. That he leaves Men to harden and confirm themselves, in the state in which they are, by virtue of that Free and Self-establishing Power, with which they are indued: Gods Will is not a fantastic Will, to act by Caprice, in different Manners, towards Subjects qualify'd and disposed alike, as we unjust and perverse Creatures, are apt to do towards one another; but 'tis his Decree, or Will to act in Man, in proportion as he resigns himself to him: And who shall contend with, or prescribe to God. Ply, Ply, we must or Perish: Shall we, Fantastic Creatures, form

form Rules and Decrees of our own Invention, and prescribe them to God, as Laws by which to regulate himself in dispensing his Graces to us, in confirming us in them, and withdrawing them from us? Since God hath given us Faculties, Objects, and Power to exercise our Faculties about them; He will hereafter establish us in his Grace, or withdraw it from us, as he sees us corresponding with it: If we turn toward God, he gives more Grace and Divine Assistance: If we forsake him, we become hardened and Impenitent. Which Conduct the Psalmist do's well Describe,
** With the Merciful thou wilt shew thyself Merciful, * Pf. 18.
 with an Upright Man, thou wilt shew thyself Upright: v. 26, 27.
 With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward.*

And this is God's Absolute Decree: He hath irrevocably resolved, without any Exception or respect of Persons, To act in Man, to Establish and Confirm him in his Grace, in such Proportion only, as Man shall freely resign and abandon himself to God: Thus God do's act because 'tis his good Pleasure: Which good Pleasure, to give his Grace, and to Confirm us in it, in Proportion only as we Consent, Indebour, and Resign ourselves, shall stand for ever and be accomplish'd. His Will and good Pleasure is to have us Free: He passed the Decree without our Counsel; even before he spake us into Being: His Wisdom was with him, and counsell'd him to form us free acting Creatures, and to act in and with us according as we correspond or resign ourselves: and shall we contest with our Creatour, shall we foolishly censure the Equity and Goodness of this Decree.

IV. But some may object: If it be not in our Power to alter the Decree of God, nor to enjoy his Grace at Pleasure; why then do's God complain that his Influences fail us, and we are not confirm'd in Grace? Why hath God made us to act freely, and not rather Will'd that his Grace should be Inseparable from us, and we confirmed in it, whatever use we make thereof: In Answer to these, I Answer with St. Paul.

** Nay, but O Man, who art thou that replyest unto * Rom. 9.
 God? 20.*

Chap. II. *God? Shall the thing form'd say to him that formed it, why hast thou made me thus?*

Tho' I might moreover add, that the Rule or Method of our being confirmed in Grace, is not merely Arbitrary; but founded upon the Nature of God himself, and his ways of acting conformably to himself: and that besides the Patience and Longsuffering of God always allows his Creatures sufficient time to deliberate and consider, if they will be assisted and confirmed in his Grace, in that way and Method his Wisdom hath decreed.

Here it may be thought, that that Grace of God, and Estate of Man, which were before the fall, are by me confounded with that Grace, and that Estate which were Subsequent thereto, because the Objections made, and the Answers given to 'em, are exprest in terms used by the Apostle when he treated of the State of things Subsequent to Sins Commission: This I Acknowledge to be true; but then I say, that the Method of Gods proceeding before the Fall, is liable to the same Objections, and therefore the same Expressions are proper to be apply'd to both, as serving as well, to solve the Difficulties relating to the Conduct of God and Man before the Fall, as to explain the Answer given by St. Paul concerning a Parallel Difficulty Subsequent unto it: However different these things appear; they have one common way or Method, and are in Substance the self-same Thing; and whatever difference we suppose between the Grace of God, and Estate of Man before and after the Fall; it is still in Substance the same Grace of God, Christ acting by its Power and Luminous Charity, after a way, the same in Substance: And the Faculties of Man are likewise the same in Substance: And therefore these things, being the same in their inward and Essential Ground and Nature, they act in the same Way or Method, and whatever change do happen, it only concerns the external means, which, the Grace of God, renewed after Sin, varies according as it finds us Embarrass'd: But this is not the place to treat of the Renewing of Gods Grace; nor of its different methods; tho' it may not be

be Improper to give a general Idea of its way of Acting. Chap. II.

V. Now in order to discover the reason of Gods way of Acting, (*viz.*) of his Decree and Will, 'tis requisite to consider his Essence, and its Essential Properties, which are their Radical Foundation.

V. The Nature and Essential Reasons of the

Strength and Constancy of Created Beings are founded upon the Consideration of God Himself.

It is a Property of God to be.

It is a Property of Being to continue, dure, and persevere in its Being, and in its Modes of Being.

It is a Property of Being to be Active, and to act according to its Nature.

It is a Property of Active Being to continue and persevere to be an Active Being, to strengthen and confirm itself in Being, and Activity according to its Nature.

It is last of all a property of God to correspond with his Being and ways of acting, and not to deny or contradict 'em.

I know none more profound and solid Truths than these, in pursuance of which I say, That if God give Being to any Creature, he will not, cannot deny himself of Essential ways of acting: His Production must be Representative of himself, *i. e.* must be, and persevere to be, to act, and confirm itself in Being and in the Power and Perfections Essential to it: As every thing in God, so every work of his naturally tends to be, and to be fruitful, and to reproduce itself and confirm itself in Being: The Faculties of the Soul and their ways of acting, they tend to persevere in Being, and confirm themselves in acting according to their Nature, and when these ways of acting are repeated; they strengthen and confirm their modal Being: For every act is a redoubling of the Preceding Action, and, absolutely speaking, no act is lost, but strengthens and confirms the Being, whose act it is, in its modal State, *i. e.* in the degree of Perfection which it possesses: This is the settled constant way of Nature: Being, and Modes of Being, all of them, tend, in a most uniform and simple Manner, to persevere and

Chap. II.

and reproduce themselves in their present State and powers: This rule is the Essential Ground of Nature: Thus all our Faculties, thus Liberty, its Activity, Power, and Self-direction tend to dure and reproduce themselves, and the more they are repeated, the more strong and forcible they become; repeated Acts being as it were a Reproduction of Things and of their Modes, which hereby are multiply'd to infinity, and also grow strong and firm, not to be chang'd or broke by a single Act that is contrary thereto.

VI. Reasons of the strength and weakness of Habitudes. Of the moral easiness or Difficulty, possibility and impossibility in good and evil.

VI. And this is well to be observed by us; because in this Method, God do's constantly proceed and act in all things; whether Beings, or their Modes: and this way of acting is the Foundation, or Root of Habits, and the Cause, or Reason, of their strength and weakness; why some things are, in a moral sense, easy or difficult, possible or impossible to be changed: It is morally impossible for a way of acting repeated a thousand times; or an Inclination amplify'd with an Infinite number of free Acts, and every of them tending to dure, and reproduce itself, should be changed, or extinguisht, by a single Act of a contrary nature: This fancy would be as absurd, as to think to break a great Bar of Iron with a little Rod: Naturally Speaking, an Inclination can't be altered, without, not only as many, but stronger and more forcible Acts, than the contrary habit was contracted by: In opposites the stronger will prevail and be Victorious.

This opens a Theory for many useful Truths, which he who hath Inclination may particularly deduce, while I content myself, to shew hereby, why He who is habitually good, can't easily be perverted, and why he, who is not really such, finds it so difficult to become so: Why, *the Gate is strait, and the way Thorny: Why men must do Violence to themselves to change their Habits: Why they who waver between good and evil become indifferent, sluggish, unmoveable, hard, insensible, and, if they fix on Evil, are hardened in it.* The method or way of acting which nature observes, and is, as I said before, the Root of Nature, is the same in Evil as well as Virtuous Actions. Both good and evil are durable in their nature, and tend to reproduce

produce themselves : Good directly, and by it self: Chap. II.
 Evil for Want of Reality and Perfection. For Evil is not a real Being, but an undue Act or Application of such a Being, towards an imperfect Subject, which nevertheless do tend to reproduce Subjects and Acts cloath'd with their own Defects and Imperfections : Herein consists the formality of Evil : And as to Liberty, infinite as it is, it participates of this Rule, in the whole Extent of its Being, and its Conduct. For, this Great Universal Rule, viz. That BEINGS and their Modes are durable and reproductive, is indeed no other than the Virtue or Power of God, acting and influencing thro' the vast extent of Being, and its Modes : It is the Power of all Nature, Created and Divine : We must not therefore think, that things and ways of acting in God and Nature will admit so easie an Alteration as we imagine. It hath pleased God to establish Ideas and Beings different from himself ; but every thing is Representative of him, it is founded in him and upon him, and Acts in a way conformable to its Origin, i. e. in a durable productive manner.

VII. Now, from hence we may understand, how VII. How God confirms some, and hardens others : He hardens, *we are to understand those* in that the natural tendency of things, to dure, and reproduce themselves, is derived and out flowed from him : It is his Power influencing his Creatures, and *Texts of Scripture, in which God is said to harden, to do Evil, to make dull the Heart, to be angry, to punish, &c. Things are not changed in the way that some imagine.* if that Power be in a Subject, which voluntarily applies it self to unworthy Objects, it incites it to reproduce it self, and to continue in its State, and thereby hardens and confirms it in it. In like manner, if Liberty misapply it self, that Divine Power, in virtue of which every thing tends to be, to dure and to reproduce it self, will strengthen and confirm it in that Conduct which it freely chuses : It is very plain, that things must of necessity be thus, because this tendency to confirm our selves in the State in which we are, is a Property of Being, founded on God himself : The contrary Supposition makes God not only to disapprove Being, but also makes things to tend toward Not-Being, which is impossible in all Respects : And this is the properest Sense in which

Chap II. I can understand those Texts of Scripture which say, *That God hardens, that he doth Evil, duffs the Heart, stops the Ears, blinds the Eyes, viz.* That that Power of Being, and of Acting, which God hath given to his Creatures, and which is Originally his, doth tend to continue and act in, and according to that State in which it is: So that if God indue a Creature with Liberty to conduct it self, and determine its own Actions, towards Objects infinitely perfect, and, instead hereof, it apply it self to mean and imperfect ones. The Power of God, imparted to the Creatures, will fix and confirm it in its State, whether more or less real: And herein the Divine Innocence, Justice, Purity, &c. will be untainted, whatever happen, the Creature being plac'd at first in a state of perfect Freedom. If, on the contrary, it uses its Liberty as it ought, the Power of God becomes not only strong and durable, but luminous and vivid, in virtue of its union with the Light and Life of God, from which if it afterwards departs, the same Divine Power and Virtue is in it a source of eternal Death, of Darknes, and devouring Fire. On which account the Scriptures call the Divine Power which, in the Good, is the Foundation of Eternal Life and Happiness: In Sinners, the Wrath of God, and the Fire that is not quench'd: And this is the unchangeable Foundation of the State of Beings, with which it is Man's Duty to comply, and expect the Consequences of his Choice, without reflecting foolishly on God.

* *Ifai 27. 4, 5. Fury is not in me: Who would set the Briars and Thorns (offensive Objects) against me in Battle? Would he break thro' my Power! (would he change that Power out-flowed from me upon all Beings) Let him make Peace with me. Let him make Peace with me: Let him yield to God, that his Power may establish and confirm him in Light and in Life.*

*Sic ignis Aternus Deus;
Nam Christus ignis verus est:
Is ipse complet Lumine
Justos, & urit noxios:*

For this Divine Power, in virtue whereof all sort of Beings do tend to dure, and act, is a Fire that burns for ever : If it finds an Unctuous Matter, it makes it shine forth resplendent : If Dirt it makes it hard, and burns and devours it self for ever, increasing in fiery Torment, according to the establish'd and unchangeable Property of Beings : Let therefore free Creatures look to themselves, and to their Conduct.

VIII. Now hence it is manifest to all who do not wilfully shut their Eyes, (which if Men resolve to do I know no remedy) that Man, considered in his original State and Constitution, could not be established in Grace, beyond all possibility of falling, as some do very unjustly and ridiculously require : Before we can attain this happy State, certain Conditions are indispensibly requir'd, as

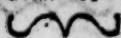
1st. That the free Creature should act freely, according to its Nature, determining its Act and Conduct freely.

2ly. That its Act and Self-Determination be frequently repeated.

3ly. That it continue sometime acting in this manner, with Fidelity and Constancy, not wavering on both sides, nor building and pulling down.

These three Conditions are indispensibly required on the part of Man, before he can pretend to the Grace of Correspondence, to an increase of Graces, or an Accomplishment of Strength and Blessing, which are dispens'd, and given of God, by most just and admirable Rules worthy of his infinite Wisdom.

IX. As in the Divine Nature, God does correspond unto himself, and his own Acts, by the Luminous presence of his Son, and by the Love of his Spirit ; so likewise he corresponds with his Creatures Acts, when turned toward the Word of God, and the Holy Spirit : No sooner do we actually turn ourselves to God, but he corresponds therewith, by a gracious Effusion of his Light and Love, by a sort of Divine Congruity and Equity. This is the Grace of God, in its first Communication and Admission ; and the Creatures Acts, thus impregnated with the Light and Love of God, become more Real, Perfect, Strong,

Chap II  Durable, and Self-producing than before. 2dly, God, in his Grace and Love, accompanies the Creatures free Application to him, with the Assistance of his Spirit, whereby the Creature is more influenced, invigorated, strengthened, and the ways of Righteousness made more plain and easie; and this is call'd, *The Augmentation of New Grace, or the Pure Benediction Divine.*

X. *How God redoubles his Graces, and makes 'em habitual to the Creatures, and his ways broad and easie.* X. And when the Creature renews his Acts, and is habituated in them, God corresponds by the Emanations of his Light and Love, and this Correspondence between God and his Creature becomes more strong and real, and more strongly tend to reproduce their Acts. And, secondly, God on his part, renews his gracious Blessings, dispensing them freely to his Creatures; and so, by laying one Stone upon another, the building of Salvation is gradually raised to Perfection. God corresponds, by an increase of Grace, with the Creatures Habitudes, which, by renewed Acts, are strengthened and confirmed, and the ways of God become wide and pleasant to the Soul.

XI. *How he gives the Grace of Perseverance, and of Victory.* XI. And when, in fine, the Creature hath persevered faithfully to correspond with God, during a certain time; God blesses and co-operates with it, in a manner worthy an infinite and eternal God, *i. e.* for ever. Then God seizes the whole Man, absorbs him in his Divinity; and Man having overcome, receives the incorruptible Crown, and may sing the Hymn of Victory and Triumph.

XII. *God's last Establishting or Confirming Grace.* XII. And if, last of all, the Creature hath lived among tempting Objects, (as is the State of Man since Sin) among which there is continual danger of being depraved, God will, to secure him from all danger of a Lapse, and to accomplish his Salvation, when the Creature hath sufficiently approv'd its Fidelity to God by Manfully resisting these Temptations. God will, I say, totally exterminate and remove 'em, and so put an end to Fear, and to Lability it self.

XIII. *Of the Prevailing Grace.* XIII. But when, I say, that God, by his Light, corresponds with the Creatures Acts, I do not mean, that the Creatures Research or Act must or does precede all Grace

Grace of God: We ought carefully to distinguish Chap. II. the offer of Grace, from its Admission, Establishment, and effective Operation in us; which are always consequent to the Creatures Act; tho' the offer of Grace is antecedent to it: God prevents his Creatures, by Lights, Allurements, Awakenings and Excitements, to dispose them to Act and Determine well; he doth not force them irresistibly; but exhorts 'em to Will and Act, offering to strengthen their Natural Powers, by the Assistance of his powerful Grace: And it is either with respect to this Concomitant or Assisting Grace, or of God's preventing Calls, that, we sometimes say, God makes his Creatures to will and do, or else because our power, to Will, and Do, is originally from God. But because it is left to our disposal, we oftner say, that Man Wills and Acts, than God: Tho', in one sense, God is properly and truly said to make us to Will and Do, *i. e.* when we resign our selves to his Direction, and more perfectly when we shall be absorpt in him: But this is not to be reckon'd amongst God's preventing Graces.

One thing which well deserves our Note, is, That when we are not dispos'd to make a good Use of the Divine exciting Graces, God often withdraws 'em from us, because the continued offer of them would harden us more and more, aggravate our Guilt, render our Condition more desperate and incurable, and be Instrumental to extinguish the Noble, Generous and Disinterested Love of God, and fill our Hearts with a corrupt Love of Self, and our own Sensations.

XIV. The Necessary and Arbitrary degrees of Nature and of Grace, thro' which a Man must pass, to be perfectly establish'd, I conceive to be as follows: *on* XIV. The Gradati-

1. There is the preventing Grace of God, consisting in an offer of Divine Lights, in Awakenings, and Allurements, and in presenting to the Creature proper Occasions, Subjects, Objects, Impressions, Sentiments. *Method observed in the Dispensations of Grace.*

2. There is the actual Correspondence, or first Cooperation of the Creature.

Chap. II.

3. The interior operative Grace of God; his Light and Love subsequent to the Creatures Act (which is Concomitant Grace.)

4. A new and free Act of God, a new (or increase of) Grace: Pure Blessing, (which one may call a Correspondence of God's free and gracious Goodness, because it is given by Correspondence, and we should not want a suitable reward, tho' God did not give it to us.)

5. The tendency of the Creatures Act, of God's interior Grace, and of the new Grace, to dure and reproduce themselves.

6. The regular and orderly Reproduction of these things, or the mutual Fidelity of God and Man.

7. The habitual Strength of Man, and God's habitual Grace and Benediction corresponding with it, viz. the Gifts of the Holy Spirit.

8. The course of this Fidelity, accompany'd with the Divine Assistance, or final Perseverance.

9. The Divine Correspondence with this Fidelity, which is the final Accomplishment, and perfect Establishment of the Creature.

10. The Extermination or Removal of all Tempting and Distracting Objects, and our Admission to, or Injoyment of every Thing, that safely and infallibly leads to God (which is, if I may use the term in a Sense different from the Schools) the Victorious or Crowning Grace. The Gift of everlasting Life, consummated by the presence of God Incarnate, whose visible Glory shall preserve us ever after from all danger of Distraction. Thus Man, tho' naturally Labile, becomes by the preventing Grace of God, by free Act and Habit, by persevering Fidelity, by Grace, by actual and habitual Benediction, by Divine Victory and a Crown of Grace incapable of Sinning: And by these Degrees Men should propose the Attainment of this Blessed State, and not ridiculously desire it by a way that infringes all Rules and Methods of acting, both Natural and Divine.

XV. The same Me- XV. He who would form a Judgment of these Mat-
ters, is requested to consider 'em, with Attention,
the Method and Procedure observed before, and since the Fall, in Good and Evil.

in their first Source and Principles, as they are here Chap. II.
deduced : They are not only founded on eternal and
immutable Truths, but are also fruitful of Truths
that issue from them, and such as for their Useful-
ness I may recommend, I hope, without Offence :
Now this Method of Procedure will remain un-
changeably the same, whether Man retain his Integrity,
or not ; whether before a fall, or after ; if a Design
of a Re-establishment do take place ; only that Me-
thod or Procedure which is subsequent to the Fall,
will be the REDEEMER's Grace ; whereas that
which was antecedent to it, was the Creator's ; and
in the REDEEMER's Dispensation Grace will ex-
ceedingly abound, above what it does in the Method
I am speaking of ; by reason of the Excess of Sin.

The Method of the growth and increase of Sin, is
pretty near the same, and by like Measure and Pro-
portion, tho' not directly, or from a principle of
Virtue or Power belonging to it, but from the ab-
sence, or for want of it. A particular Deduction of
these Matters would be too great a Digression here ;
it will fall in properly hereafter, and is besides an easie
useful Exercise for such as are dispos'd.

XVI. I will only add a Remark or two concern-
ing the Re-establishment, supposing Man to fall, and
God to resume the design of raising him. 1st. God
will prevent him by the renewed offer of Objects,
Motives, Excitements and Impressions suitable to his
State and Exigence. 2dly. Man must interpose his
Act, and turn his Faculties towards such Objects as
God does graciously propose and incline him to : And
here the great Difficulty lies : Before the Fall, there
were no Contrarieties of Nature to be surmounted ;
whereas since its Event there are strong and invete-
rate Habits acquired by Acts infinitely repeated,
directly opposite to the new Turn which we must
take : Our perverse Conduct is harden'd as a Rock,
tending continually to strengthen, confirm, and re-
produce it self ; And how shall one single Act op-
pose a Habit confirmed by a Million ? Indeed, natu-
rally speaking, it is impossible it should prevail : But
we must endeavour whatever is the Event : With-

XVI. An
Idea of
the Me-
thod of
Grace, on
supposition
of a Lapse,
and a Re-
establish-
ment.

Chap. II.

out co-operating with the Grace, it is absolutely impossible to enjoy it; because to co-operate with, is to admit; and to enjoy it without admitting it, is contradictory and absurd: This shews that naturally speaking it is impossible to heal our evil Acts and Habits, otherwise than by Acts and Habits contrary thereto. But, whatever Success we meet with, or Difficulties we encounter; or whatever Discouragements of Impossibility or Impotence may be suggested, 'tis of absolute necessity to Resolve, and actually to Fight, otherwise we are irreparably Lost: To hope without this to escape Perdition, is a terrible Self-delusion; it is to devote ones self to certain and irreparable Ruin: But tho' a single Act be weak and impotent to oppose contrary inveterate Habits, we must not be discourag'd acting: For this new and single Act, (to say nothing of that Humility, Knowledge of our selves, and humble recourse to a superiour Being for Assistance, with the like good Dispositions, which the sense of our Impotence naturally produces,) tho' Weak and Impotent, is not altogether vain and useless; but tends to dure and reproduce it self; and if repeated, this tendency increases more and more, and the Grace of God is secretly Concomitant and Corresponding with it. It is true indeed, the Opposition we meet, is stronger than any Act of ours, and the weaker must submit, and yield it self as conquer'd; did not the Divine Grace and Benediction seasonably come to our Relief; and if we faithfully co-operate with it; if we persevere and knock at the Door of Grace, during a sufficient time of Trial; or if, having persever'd but a little space, we repose our selves on God, with a lively, active Faith; so great, immense and powerful is his Grace, and so exuberant his Blessing, that, however weak and impotent Nature be, we sometime receive such Strength and Assistance from above, as enables us, by a single Act, to overcome, at once, Mountains of Difficulties, as was exemplified in *Mary Magdalen*, and others, in the Primitive Ages, who, in a moment, from great notorious Sinners, were changed into eminent Saints. In these rare Examples

God

God does proportion the Dispensation of his Grace, Chap. II. to the Strength, the Fulness and Generosity of our Act, and of our Resolution, with the Divine Assistance, to mortifie our Corruption, and live to God for ever after.

XVII. This is not a proper place to deduce these things more particularly: Let it suffice, that I have explained their general Principles and Reasons, which we are too apt to lose the Ideas of, unless we frequently review 'em: For want of this, the Ideas of Truth are weak and languid, in them, who want Attention to trace 'em up to the Fountain Head, and to consider their Connection and Agreement, with the first Original Truth: And since nothing gives to Truth a greater Force and Lustre, or is more useful to us, than thus to Contemplate it in its Source, I hope my Reader will not blame me, if for the sake of these Advantages, I have chosen to follow Nature by a useful inartificial Method, rather than Act by a learned and barren one, and advanced some things too soon for the Schools of Art, whose Rules I can easily transgress, when too strict an Observation of 'em does only weaken the force of Truth, and keep its Rays from springing.



C H A P. III.

Of Preventing, Sufficient, Efficacious and Persevering Grace. That the Event of Sin was not for want of any of these : That these Graces were really and truly given by God, tho' not in that Chimerical Sense in which we usually understand them.

I. A Solution of three Difficulties relating to the Fall of Man : That its Event was not for want of Preventing Grace, or of its increase : Nor by the Divine Permissi-
on or Decree.



ONE, that does well consider and understand the foregoing Truths, will, I hope, hereafter be guilty of such absurd Complaints as these. Why did not God establish in Grace, his Labile Creatures, at their Creation ? But there are some who run into more violent Complaints, whose Satisfaction there is more reason to endeavour ; because, what thro' Temptation of the Devil, thro' Ignorance and Frailty, some, even Good and Pious Men, are often disturbed by them ; and are ready to complain, (1.) That, that Grace of God, without which we cannot persevere, nor do any thing that is Good, and by which we are effectually drawn, and made to persevere, was not given to Man ; because, God who is in no wise obliged to give it to us, and who gives it to whom he pleases, was not pleased to give it. (2.) Others pretend, that Preventing Grace, or at least such an increase of it (*viz.* of Movements, Excitings, Delectations, and other Attractions and Occasions) as might have hindered the Fall of Man, were not vouchsaf'd to him by God. (3.) And lastly, others say, that Sin was permitted and decreed. Which Opinions, concerning the Grace of God, are a source of manifold Scruples to Well-meaning Persons, and of Complaint and Murmuring to the Ill-dispos'd. But, with the Divine Assistance, I hope to shew that they are full of Darkness and of Error ; and that God hath not refused

refused to the Sinner his Preventing, Efficacious, or Persevering Graces: But that Sin is the pure Effect of the Sinners own Decree and Will; and that they who maintain the contrary, ascribing it to the Divine Permission or Decree, frame their Notions of that Decree from the Humorous Capricious ways of us depraved Creatures, and not from the Idea of a Being Independent, infinitely Wise, Just, and Good, that never denies himself.

II. First, as to Preventing Grace; I affirm that all preventing Graces, necessary to prevent the Fall of Man or Angels, were freely given to them, as far as was consistent with God's perfections, and with the Nature of his Creatures: I know not what notion Men have of God; but they who think otherwise, must conceive him, as a Covetous Being, that, like a Merchant or Usurer, sells his Graces by price and Measure, and parts with 'em, with regret and Envy: Or as an Envious one, who, tho' what he gives to others be no lessening to his own abundance; nevertheless with-holds his Gifts, especially in a time of extremity and need, when the fall of Man might have been prevented by it. What absurdities and Contradictions do we, by Notions like these, impute to God, and his Conduct; He who to raise us from the Fall was so profuse as to deliver himself to Death, tho' few, very few, were like to be the better for it? First we suppose him Instrumental to the Fall, by with-holding his preventing Graces: And then, on second thoughts, so much displeased at that Fall, which himself had been the occasion of, as to use all possible Indebour, even to the Sacrificing his own dear Son, to hinder the Effects thereof; tho' only a few of the fallen race were like, to receive any benefit by his Labours: This single Consideration seems to me sufficient to convince every Man whom Prejudice has not blinded to Common Sense, of the falsity of this pretence, and that, before the Fall, God did actually dispense to Man all the preventing Graces that were treasured up in his infinite Power and Love to hinder its Event.

III. More-

Chap. III.

III. That
God did
actually
give to
Man all
the pre-
venting
Graces
which he
could give
Consistent
with his
own per-
fections
and the
Liberty of
Man.

III. Moreover, it is most certain that, from our first Creation, God hath acted toward us as an infinite and unlimited Being, refusing no Graces to us, that he could dispense without denying his own Nature and Perfections: It is the Property of God to act, especially towards a Holy Creature, in an Infinite, Perfect and Communicative Manner; and whatever Limitation is in the ways of God comes from the Creature: This Adorable Creator and Preserver could never nigardly deny us any Graces whereby our Fall might have been prevented: Can we conceive that this God and Father, this Nourisher and Preserver of us all? He who is Love it self, and who, by enriching others, is not himself the Power; but always is the same rich, overflowing, inexhaustible fountain of Grace and Truth: Can we, I ask, conceive him to be so hard a Father, as to see his Children perish for lack of food, when his Store-house is full, and he might easily relieve their wants? What a terrible Idea do Men form of God by imputing to him this Deficiency of Grace? Even a generous Enemy would scorn to treat his Adversary thus; much more would a Friend, to treat his Friend; A Father his beloved Child; a Brother, a Brother; a Husband, his Spouse; all which are yet but faint Resemblances of that intimately close Relation between God and Man: Indeed we know God but little as we ought, and for want of knowing him, we dishonour and blaspheme him under a pretence of honouring him: We think to defend the Cause of God, when we plead the Devil's, imputing a Cruelty to him that can only be the effect of Diabolick Malice: God, say we is obliged to nothing; which, I own, is, strictly speaking, true: But then do's God expect our Obligations, to act in a manner worthy of his Perfections, i. e. as a Good, Gracious and Powerful Being? When the Ideas of things were formed, when the Heaven and Earth, Angels and Men were Created, what Obligation was God under? Was it not the Effect of pure Disinterested Love? And this Principle will or can it fail, when the Destruction of his Work, or rather of a beloved Friend is in danger? Men may say what they please, I for my part will never enter-

tain

tain thoughts so absurd of God; no I would rather Chap. III.
believe he wanted Power than Love.

IV. But why, it may still be ask'd, did God not try all possible means, in a particular display of all his Graces? Why did he not Address to Man by Extremour and Interior Voices? Why was he not always present with him? Why did he not fill him with Heavenly and Powerful Delectations, ravish his Senses by Celestial Visions, and draw his Faculties by Divine Allurements? Why did he not hinder Satan's approach to Adam, annihilate the Tree of Knowledge, bruise the old Serpent, with his deluding Tongue, and hinder the Fall by infinite other ways, and preventing Operations? Soft, soft poor Creature, Content not with God so warmly; nor imitate those foolish Men, who, to support their Capricious Fancies, say any thing that Imagination do's suggest, not knowing either what they say, or what they would be at: Ascend we to the first Spring of Truth, where a Light will flow in upon us, sufficient to dispel all these clouds of Darkness.

IV. A Specification of certain preventing Graces by which some Men imagine, the Fall had been prevented, if God had pleased to give them.

V. When this great and Gracious Majesty; tho' it had no need of Men, was pleased, in Infinite Love, to Communicate his Delights unto them, in a most generous manner; sporting with them as a Father with his Children, a Friend or Brother with a friend or Brother: To qualify them for so Divine Injoyments, he required a free and generous offer of their Love: To present his Divine Injoyments to a Love that is forced, constrained, and selfish, is entirely opposite to the Divine Designs, and unworthy of his Perfections; and therefore God cannot do it; and for us to desire him so to act, were the most absurd and Injustice in all the World; because by condescending to it, God would deny his own Design, his real Love, his true Delights, his ways of acting, in word, Himself: When therefore God had created Man, it was requisite to prevent him with Interior lights, Movings, Delectations, Sentiments, and other motives to inform him of his Duty, and draw him amorously to the practice of it, by discovering to him the Beauty, Greatness, Magnificence, Delight that were

V. That the preserving of certain Divine preventing Graces unto Man, in the way that some propose, is impossible, absurd, vain, hurtful to Man, and unworthy of God.

Chap. III.

were treasured up in himself: and when Man was sufficiently informed and attracted, his Duty was actually to correspond; tho', if he refuse, God cannot force him; because it were to contradict his own Design, and violate the Nature of his Creature, who is essentially free: All that God can do consistent with his Design, is, for a while to over-look the perverseness of his Creatures, to continue the offer of his Graces, and supply 'em with fresh motives and allurements to co-operate with him; which if Man obstinately resists, there is no remedy, no sort of Grace will hinder the Event of Sin; and for God to continue still to give them, were not only vain, but would expose 'em to be trampled on by Sinners, confirm them in Sin, and render them more Excuseless: When things go thus, and Man hath been sufficiently advertized of the Evils he is falling into, the best way will be for God to withdraw his Grace, and leave him to his Choice: The feeling the sad Effects of Sin may be a means to bring him to consider, it may give him a salutary Confusion, and dispose him to Repent; when Preventing Graces tendred unseasonably, and against the Sinner's bent, would only serve to harden him in his ways.

VI. Proofs
of those
Truths.

VI. And to enlarge a little on these useful Truths, I say, 1st. That, if Man will not co-operate with the Divine preventing Grace; there is no remedy left, or means to preserve him from a Fall. Because it is fixt by the Divine Decree that Mans Correspondence shall be Free; and God hath given him a Principle freely to act and correspond: So that, if Man refuse a voluntary Compliance with God's Grace, this Defect cannot be otherwise supply'd without destroying God's Work, Establishment and Decree.

2. I add, that if Man will not co-operate with God, Sin is unavoidable, and no Grace can hinder its Event; because the formality of Sin consists in disobeying the Will, and other Faculties from their Divine and proper Objects: So that, tho' God present never so many Graces, if Man, instead of admitting, turn himself away, Sin is actually committed in the mind: And tho' God should remove, out of the Sin-

er's way, the things he is going to abuse, he would
 will contrive, and find out others of a more Pernicious
 Nature: Tho' it is to be remark'd, that, since God
 as Created Natural things, and Subjected them to
 Mans Dominion, enduing him with Liberty to go-
 vern both himself and them, 'tis absurd to pretend he
 would retract his Act, and destroy his own Establish-
 ment: No, let Man alter his Conduct, when he con-
 ducts himself amiss.

3. I further add, that if Man will not co-operate with
 God, the Continuance of preventing Graces would be
 vain and useless Act: For, what Advantage is it to
 offer an increase of Grace continually to a Creature
 that wilfully refuses to admit them?

4. It were I add, as a fourth remark, to expose
 Gods love, and inestimable Graces to defilement: To
 offer God, and press the Acceptance of his Graces
 to a Creature that finds no pleasure in them; but de-
 sises and abhors them, is to expose 'em to vileness and
 contempts: What is a Love infused or extorted by
 machines of Force? To force one to love against his
 liking, and to besiege his Affections with Objects,
 motives, and Exhortations, whether he will or not,
 not only Barbarous and Brutish, but produces hor-
 rour and aversion in the Soul: God will not prostitute
 his Graces thus; He will not expose 'em to be trod
 under Foot, nor accept a forced Love: The Love he
 requires from us, is a free and Generous one: This is
 his Irrevocable Order and Decree; Irrevocable, I
 say, because establish'd by a Wisdom, Power, and
 Goodness which deserve to be admired and adored by

5. I observe, that the Continuance, or Increase
 preventing Graces to a Creature that will not
 co-operate with them, do's only strengthen and con-
 firm him in iniquity and Sin: To prevent, with plea-
 sures and Divine Delectations, a Creature that ob-
 dinately turns away from God, that do's not, has not,
 and will not Co-operate with his Divine Impressions,
 only to enslave him to Sensuality and lust, and tempts
 him to believe, because God seeks him against his Will,
 gives him continually Divine Delights while he wilfully
 forsakes

Chap. III. forsakes him, that therefore he is dependent on him, and subject to his Fancy; and so blows him up with Vanity and Pride, and makes his Soul a Nest of Voluptuousness and Pride. From these Considerations it appears, that when God hath dispers'd [as he always does] sufficient preventing Graces to a Creature, it is best, in all respects, to leave him to pursue his Will, seeing the Continuance of them is incongruous, absurd, unworthy, vain, aggravates the Creatures Guilt and Misery, prostitutes God to Dishonour and a Denial of himself, and exposes Man to Miseries more grievous in proportion to the Graces by him despised.

VII. A
true Idea
of that
preventing
Grace
which God
never re-
fused to
Man.

VII. Preventing Graces are therefore not to be expected, or desired by us, in the forementioned Case or Sense; nor may we, under this pretence, form absurd and impious Notions, and then complain that God hath denied us Graces necessary to preserve us from a Fall: The true Notion of preventing Grace is, All that God can do to engage us to a pure, generous, noble and respectful Love and Correspondence with him, such as does neither fill Man with Vanity and Self-esteem; nor pollute his Nature; nor expose him to Misery unavoidable: And in this Sense, I dare affirm, God hath not been wanting to his Creatures, he hath done all that could be to preserve 'em from Sin and Disobedience, without denying himself, his Work, and committing all the Absurdities and Incongruities just now mentioned: And therefore this Complaint is as absurd and impious in one Sense; as it is false in another: In that God's Grace did never fail his Creature, but prevented him, according to the boundless extent of his great Love and Mercy: This Truth I dare confidently affirm, and wish I could proclaim through Heaven and Earth, That all the Graces that are treasured up in the infinite Wisdom, Power, and Love of God were freely given by God unto his Creatures.

VIII. An
Objection

taken from the Distinguishing Grace into Sufficient, (which is allowed to have been given before the Fall) and Efficacious (which is deny'd to have been given.)

VIII. But, there are, it may be said, two sorts of

Graces

Graces; one Sufficient, the other Efficacious: The former, say they, God did give to Man; but not the latter. Had God been pleased to give these Graces, both Men and Angels had been preserved from falling: Here is the great Difficulty; and a fine Difficulty it is, invented by the Schoolmen, I believe, on purpose to darken and perplex our Minds: However let's see if it will admit a fair Solution.

By Sufficient Grace is understood, that Grace by which Man may Act and Persevere: By Efficacious, That, by which he doth infallibly Act, without ever falling from it: And now I ask, is this Distinction founded on the Nature of these Graces; or upon Man's Admission of them? If upon Man's Admission; the Objection then is vain; because Sufficient and Efficacious Grace will be, in respect of God, the self same Grace; sometimes Sufficient, and sometimes Efficacious, according as Man admits it: Sufficient if not admitted: Efficacious if admitted, so as to be Effectual: So that if God, to prevent the Fall, hath dispensed Sufficient Grace, he hath also dispensed Efficacious, both being in Substance and Reality the same.

IX. This Distinction therefore applied to God is absurd and null; nor can we consistently pretend that God hath given Sufficient, but not Efficacious Graces: We must affirm of both alike that they were given, or denied to us; because with respect to God they are the self-same Grace, and consequently if we cannot deny God to have given Sufficient Grace before the Fall, neither can we deny his having given Efficacious Grace, which even they who make the Objection allow to be given since the Fall.

To make God act otherwise, is to make him Act in a visibly absurd and extravagant Manner: Can we imagine that God did first abandon all Mankind unto Destruction, for want of Efficacious Grace to prevent their Fall; and then, on second Thoughts, rescue a few from the Miseries of their Fall, by dispensing to them his Efficacious Graces, which had he pleased to give, the Fall and Misery of all might have been easily prevented? If Men, who Act in this Ca-

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IX. That in respect of God is absurd to say Sufficient Grace is not Efficacious: And consequently one cannot deny him to have dispens'd Efficacious Graces before the Fall.

Chap. III. *W*onderful Manner, deserve a Character of Folly, how cautious should we be of representing God so niggardly of his Graces, and making him Act in such an Inconsistent Manner? Now the Arguments I have used to prove that Sufficient Grace was given, do conclude likewise for Efficacious Grace, in its true intelligible Notion, and freed from all that Obscurity with which Imagination represents it.

X. That the Distinction of Sufficient and Efficacious Grace, if founded upon God, is Chimerical and Absurd: That Efficacious Grace so call'd, and distinguish'd from Sufficient, is a School-Chimera.

X. For, what difference would we conceive between Sufficient and Efficacious Grace? If from what we call Sufficient Grace, he who admits it, and Corresponds therewith, cannot derive sufficient Strength and Vertue from it, to oppose the Assaults of Sin, it is not sufficient: If when Temptations happen, or opportunity of Sinning presents it self, he wants that Grace, without which he can do nothing, as some speak, or that Grace with which he might succeed, if God, who with-holds it from him, would vouchsafe to give it: This, tho' call'd sufficient, is not sufficient, but absurd, and unworthy of God, and by calling it sufficient we contradict our selves: If by Efficacious Grace, we understand a Grace containing more than what is Sufficient, this is then Superfluous: For what would we have more than Sufficient? And if this Superfluous Grace was necessary to preserve us from committing Sin, the Sufficient was not Sufficient; but if it was not necessary, it was then indifferent; which is not agreeable to our Notion of Efficacious Grace.

XI. That Sufficient and Efficacious Grace are the same thing under two different Appellations, on account of two Subjects to which they are applied.

XI. Sufficient and Efficacious Grace are in reality the same, and only differ in Expression: The first is applied to God, who gives us what is sufficient for us: The second, unto Man, who, by admitting this Sufficient Grace, makes it Effective or Efficacious: They are, I say, at bottom, the self-same thing, notwithstanding these different Appellations given on account of him who gives; and him who doth admit it.

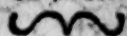
XII. But

XII. But if we are minded to apply both these *Chap. III.*
 Appellations unto God, and also unto Man, and to
 distinguish Grace into Sufficient and Efficacious in re- *XII. In*
 spect of both; they will still appear to be the self- *what sense*
 same Grace: For, in respect of God, we call that *Grace*
 Sufficient Grace, which contains all Principles and *may be*
 Motives necessary to engage a spontaneous Agent to act *said to be*
 in a saving manner: And that Grace is Efficacious, from *both Suf-*
 which a Free-willing and Corresponding Agent derives *cient and*
 all Effects necessary to attain Salvation. It is there- *Efficacious*
 fore the self-same Grace, in respect both of God and *in respect*
 Man, and that whether Man do Correspond or not: *of God:*
 For, if he admit it, and Correspond thereto, the same *in respect*
 Grace of God is Sufficient and Efficacious: If he do *of Man.*
 not admit it, nor co-operate with it, it is not Sufficient
 nor Efficacious; because it is not God's Will that his
 Grace should be sufficient to Man's Salvation with-
 out his Correspondence: This therefore is not Suf-
 ficient; in respect of God indeed it is, but not in re-
 spect of Man, except he correspond therewith: Nor
 is it Efficacious, because it is not the Will of God,
 that the Graces he gives should be Effective unless
 Man concur and co-operate with it.

XIII. To imagine that the Grace of God does ab- *XIII. The*
 solutely incline the Will, and infallibly determine *Hypothesis*
 Man, without his free Concurrence, and call this *of Efficacious*
 Efficacious Grace, is a mere Chimera, and ruins the *Grace*
 Designs of God, and the Divine Correspondence be- *that in-*
 tween God and Man: There is no such Grace as *fally de-*
 irresistibly determines, tho' if there were it is more *termines,*
 reasonable to believe, God would have given it ra- *and ru-*
 ther to all Mankind, while Innocent and Just in *the*
 Adam, than, after the Fall, to only a few of his sin- *Founda-*
 ful Race. These are for certain mere Fictions of our *tion of the*
 depraved Fancy, injurious to God, and directly con- *Divine*
 trary to his Will, and to his Conduct. Such they *Designs,*
 will appear to every one that seriously considers the *and ways*
 Demonstrations given, in the foregoing Book, con- *of Act. n.;*
 cerning the Nature of the Divine Decree, and the *and to*
 ways of its Execution. *pretend*
that this

Grace was at first denied and afterwards given to a few, is to impute
 to God a Partial, Envious and Capricious Conduct.

Chip. III.



The Distinction therefore of Sufficient and Efficacious Grace, understood in the sense of our Modern Predestinarians; and also the Capricious Partiality in which they imagine these Graces are dispens'd, must be rank'd among the Catalogue of School-Chimeras. The Liberty I have used in treating this Distinction, will I believe be offensive unto many; but to anticipate their Complaints and Outcries of Blasphemy, which, it is probable, they will raise against me, I add, That this Fiction of Efficacious Grace borders upon Blasphemy: For what is it else to affirm, God might, and nevertheless would not, remove all Obstacles of our Salvation; that he is partial in the distribution of his Grace, that he gives them only to a few, but requires of all Duties impossible to be performed, without such Assistance as he will not give; tho' he need only to Will, and it will be given?

Now Infallible or Efficacious Grace is big with all these Fictions, so injurious unto God, and unworthy of him: Whereas the only Consequence of denying this Chimera is, that God can't force the Will, because he hath decreed it should be free and determinable of it self: That his subsequent Decree can't contradict his Antecedent: That he does not deny himself: That his Will is not contrary to his Immutable Decree: That his Power does not extend to destroy or contradict his Will, not from a defect of Power, but from the Perfection of his Essential Power and Wisdom: For as Wisdom cannot contradict it self, so infinite Power cannot destroy by one Act what is establish'd by another.

XIV. An

Answer to

another

Com-

plaint, viz

that God

did not

give the

Grace of

Perseverance,

whereby

the Fall

had been

prevented:

In what

sense God,

who hath

not refused

XIV. But it may still be said, tho' we allow that God hath given to Man all his Preventing and Efficacious Graces to hinder the Fall; it is certain he did not give him the Grace of Persevering in the State of his Creation: This was that which Man most ly wanted, and what God was not pleased to give.

Grace of Perseverance, whereby the Fall had been prevented: In what sense God, who hath not refused us any Grace, did truly give us that of Perseverance.

I am

I am almost tired in effacing the Fantoms, by which Men obscure the infinite Love of God, and seek to procure themselves (tho' perhaps without direct Reflection on it) the secret Joy of excusing themselves, and murmuring against God. This Objection, I say, is false, and a mere Fantom of the Schools, in the true and solid sense of Persevering Grace. Every Grace is a Grace of Perseverance; because God, who is the giver of it, is constant, and never retracts the Graces which he gives; but wills that we should accept 'em, and that we should persevere for ever in our Acceptance, and Injoyment of them: And thus the Grace which God dispens'd to Man was a Grace of Perseverance; it was so in God's Design; and had been so in Event, had it been admitted and co-operated with, as perseveringly as it was given.

XV. It was not, indeed, an Absolute, Irresistible Grace, that engages Man to Nothing: It was not an Establishing or Confirming Grace, like that I spoke of in the foregoing Chapter. God could not make any thing persevere in Man without his own free Concurrence; and what is it we would have him make to persevere? Is it his Grace? This can only be by Man's Admission and free Consent. Is it Man's Consent? This can only be by an absolute Resignation of himself to God; which if he refuse; would we have God make him to persevere in his refusal? or rather make him not persevere a free self-determining Agent? If these be our Notions of Persevering Grace let us place it among the rest of the School Fictions, without deducing particularly the train of Absurdities which it is pregnant with.

Chap. III.

XV. That the vulgar Notices of the Grace of Perseverance is an Absurd, Inconsistent Fiction.

C H A P. IV.

*That Sin was not from the Divine Decree.
That before its Commission God had not the
Idea of it. How God hath the Idea of Sin.*

I If Sin I.
was de-
creed by
God, it
would ei-
ther not
be Sin, or
God him-
self would
have sin-
ned.



* Ecclus.
15. 20.
† Pl. 5. 5.

U T there are other Objections and Complaints of greater Consequence and Extent: Some Men pretend that God permitted Sin, and consented at least to its Commission, when he might, had he pleased, have not permitted it. Others pretend, he not only permitted, but decreed it; and that, antecedent to this Decree, he was indifferent to Will, or not will the Commission of it. A very imperfect Knowledge of God, and of the Nature of his Decree, his Will and Act, will convince us fully, that God cannot decree Sin, nor consent to its Commission, * *He hath commanded no Man to do Wickedly, nor given any Man licence to Sin.* † *He hath no pleasure in Wickedness.* If Sin was an effect of the Divine Decree, it would then be agreeable and conform thereto; and consequently a Real, Good, Powerful, Happy and Beauteous Being, as partaking of the Properties of the Divine Decrees, the Idea of which contains nothing but what is conform unto, and representative of God: It is all Glorious and shining with Light, Reality, Beauty, Goodness, Blessedness, and therefore were Sin to be found among the Divine Decrees, it would be of a Nature, Real, Good and Beauteous, *i. e.* not be Sin.

But the absurdity of this Notion will be more apparent; if we consider that the very supposing Sin to be decreed by God, supposes that he actually Sins: Because the formality of Sin consists in willing the Commission of it: Nor will it be any *Salvo* to distinguish between willing a Thing by Approbation and good liking, and willing its Event; for this
Distinction

Distinction is absurd : He who abhors a Thing can Chap. IV
never will the Event thereof. To will or consent
to the Event of any Thing, and to approve or be
pleased with that Thing, are different Expressions
of the self-same thing. But I add, that to will that
Sin from Non-existent should become Existent ; or
to will its Inlargement and Increase, is, to Sin :
The most precise Idea that one can form of an inter-
rior Sin actually committed, is the actual willing its
Existence or Increase in our Selves or Others : To
will Sin in another is a sign of Envy, and if among
Men it be a certain note of a depraved, envious
Heart, to will it in another, How much more abo-
minable is it to suppose it of God, all whose Ways
and Works do bear the Character of his Essential
Purity and Perfection ?

But it may here be said : God is not obliged to
the same Rules as Man : Those Things and Actions
which are Sins to Men, do not impeach the Holiness
of God. I answer, Let us keep close to the Hypothe-
sis before us, of willing that Sin should, from Non-
existent, become Existent ; or of willing its Increase :
And I affirm, that this, and all Acts whatever
tending to it, are indubitably Sins ; and if they who
urge this do mean that God may do these things
without any Impeachment of his Holiness, which Man
by doing contracts Sin and Guilt, they do by this
Pretence justify the imputing to God all the Abo-
minations, Darkness, Disorder, Impiety and Diabo-
lick Wickedness in the World, provided we call
all these Abominations, Holiness in God : Whereas
poor Man, if he dare to do, or imitate God in any
of these things, falls into Sin and Guilt : All which
is indeed a Doctrine terribly Mysterious, and im-
putes to God all that dark Mystery of Iniquity which
is contained in the Idea of the Devil, with this dif-
ference only, that all those Things and Actions,
which imputed to Men or Devils, are Darkness and
Abomination, do change their Nature, and become
Light, Holiness and Truth when imputed to God.

But here it may be objected, that I did just now
affirm, that if God had decreed Sin, it would not

Chap. IV. be Sin, and consequently not Sin in respect of God : No, I answer, nor yet in respect of Men ; tho' by inferring a Consequence, as I did, from an impossible Supposition, I ought not to be charged with maintaining either the Supposition or the Consequence ; nor do I tie my self up hereby from deriving opposite Consequences from the same Supposition, to expose its Absurdity more clearly.

It is said, I know, that the willing Sin is not Sin to God, because it is Instrumental to his Glory : But this is all over Darkness and Falshood : The willing Sin directly dishonours God ; but Sin, when committed without, and against his Will, may, with a great deal of Pains and Labour on the Parts of God and Man, contribute indirectly to his Glory : Therefore to pretend that Sin, from Non-existent can be will'd or decreed to be Existent, for God's Glory, is notoriously false. We ought to say, that the willing Sin directly dishonours God ; tho', afterwards, God may, with a great deal of Pains and Labour, derive indirectly his Glory from it ; but this in respect only of a few : And that to will for this End a thing which directly stains his Purity and Honour, would be an eternal Reproach unto him, and is therefore Impious to conceive : It is not therefore true, nor even possible, for Sin to owe its Event to the Divine Decree : On the contrary, if it happen without, and against this Decree ; the whole Oeconomy of God relating to it, will tend to extinguish, restrain, leave it to it self, or to regulate, by his Providence, the Course and Effects thereof, as will appear hereafter ; but never to will its Existence or Increase.

II. *The Idea of Sin is not from God ; nor*

II. Even the Idea of Sin is not from God ; nor conceivable before the actual Commission of it : Because that which is not in Idea cannot be conceived ; but Sin is not in Idea till the Sinner doth conceive it.

is it not the Arbitrary Divine Conception, before a Creature actually Sins

The Idea of Sin is not eternal, nor independent ; it would be indeed a noble Privilege to allow this
Monstrous

Monstrous Idea above all others, which, in presence Chap. IV. of the Independent and Self-sufficing Divine Idea, are as Nothing, as also is the Idea of Sin for much stronger Reasons: Now Nothing, or the Idea of Nothing, if I may so speak, is not the formal Idea of Sin: Nor is it establish'd by the Arbitrary Divine Conception; nor is it like others, an effect of its Decree; because whatever Exists by vertue of this Decree is of a Nature most real, good, worthy of God, and representative of him: Whereas the Idea of Sin is an Idea of Repugnance or Contradiction to the Divine Conception, Decree and Will, and therefore could not be till some Creature did actually oppose it: For simple Nothing bears no Repugnance or Opposition to the Divine Decree; nor does a Creature considered as from God; nor does the Design or Decree of God concerning the Existence of a Free, Self-determining Creature to represent his Perfections more Nobly and Divinely; nor, last of all, the Conduct of such a Creature, so long as it is regulated by the Divine Decree: Hitherto then the Idea of Sin is not to be found.

III. And tho' God, the alone independent self-sufficing Being, sees that Man, in and of himself, is Nothing: Tho' he sees him as a Free, Self-determining Agent, because Himself, the Fountain of all Being and Perfection, hath given him this Principle of Freedom, and consented he should act in an infinite Sphere of Liberty as God and the Blessed do; yet this does not furnish us with an Idea of Sin. For tho' Man who in himself is Nothing may decline from his Point, it is not the Capacity, but the actual declining from it that makes the Idea of Sin: And as to Liberty, in it self considered, it is the greatest Reality and Perfection belonging to us; it is Man's peculiar Privilege, besides whom there is, in this lower World, no Creature that can govern his Actions, vary and direct his Conduct, and is thereby capable of sinning: There is besides Man a World of Creatures, but these being not appointed by God to be his End, God not seeing him declining to them before he actually does decline.

God

Chap. IV. God is the End of Man, and Liberty was given him to enable him to tend towards, and enjoy him in a more Divine and Noble Manner : We see then that in God, in his Conception, in his Will, his End, his Work, in Liberty, in its Conduct conform to the Conception and Design of God, the Idea of Sin is not to be found in God or Man ; therefore I conclude that God did not Conceive, Decree nor Will even the Idea of it.

IV. The Idea of Sin was framed by the Creature who sinned : The sinful Creature is the Occasional Cause of this Idea in the Divine Conception.

IV. Nor was it possible for him so to do : Because God being the most pure Source of Reality and Good, the Effects of his Conception and Decree must necessarily partake of these Qualities, and be Good and Real : And therefore in Man, and his Liberty, considered as coming forth of the Hands of God, we see a Subject, Motives, End, and every thing throughout Good and Real : But tho' he be not the Source of his own Reality and Perfection ; he was endued with a Power of Liberty, and thought fit to use, or rather to abuse it, proposing to himself an imaginary End ; tho' incapable to give it the least degree of Reality and Perfection, as not being the Source thereof ; and hence the Idea of Sin, or Disapplication from God, arose in the Creatures Mind, by opposing his own Arbitrary Conception, Decree and Will to the Divine : And because God still continued to Act upon him, by Emanations of his Light, pursuant to the Decree of his Creation ; which Light and gracious Operations being not admitted, but opposed and sent back, the Idea of Sin is (as I may say) hereby imprinted in the Divine Conception : Not that it is in the Power of Man to make any Impression on it ; no, but his opposing the Divine Emanations, and causing them to return to God fruitless and barren, without the Consent of Man, discovers to God that his Divine Ideas or Realities are rejected and opposed ; so that the Idea of resisting God and his Conception, the barrenness of the Principle he gives to Man cannot come from God nor from his Conception, but the Creature that Sins is the first Cause of the Idea, which God hath of it by resisting his Luminous Operations on it.

V. But

V. But this is to be applied to the first Sin, before which, it was not in Idea; but when once committed by Angels or by Men, it was easie for God to conceive it as possible to be repeated, tho' the Creature was not necessitated to repeat it; but might by contrary Acts oppose and extinguish it, accordingly God hath exhorted him, and used all possible Means to engage him in the Combat: So far he was from consenting to the repeating of it, or from decreeing its increase in all the infinite variety of Circumstances in which it is committed. Opinions of this Nature, sound so horribly that had not a wrong Application of their Studies enchanted the Minds of Men, it were impossible to admit 'em: For Sin, and its Idea, what is it? A repugnance to all the Ideas of the Divine Conception, to all its Decrees, Wills, Acts and Operations, and to every thing representative of God; and this Monster, could it be the Product, Conception, Establishment, or Decree of God? Dreadful thought! dreadful to be considered, but more to be approved! From the most Holy Divine Conception, what else can issue or proceed besides Light, Reality, Objects and Decrees, representative of and conformable unto God? Where then can this Monster, Sin, be found in it?

VI. So Holy is the Divine Conception, that even Sin is perceived by it under the Idea of Light and Goodness: It is in God a Perception of his Light and gracious Efflux returning from, or repelled by the Creature, who will not admit it, towards its blessed Fountain: Or, it is a Sentiment or Perception that the Arbitrary Communication of his Light and Graces are stopt (as it were) or hindered from overflowing upon the Creatures according to his original Design and Will. When the Creature rejects God's Light and Grace, they are reflected towards their Source, and re-ascend without any Fruits, or as not admitted: They return, I say, by a kind of Reflux or Reflection empty without Improvement: For Light and Grace that are shed abroad upon the good, return with Fruit towards their Source, and bring tydings of the Consent of Man, or of a Welcome

Chap. IV.

V. When Sin was committed, and God had consequently an Idea of it, he foresaw its Duration, but not as necessary: So far he was from having decreed it, which is a horrible Opinion.

VI. The pure and admirable Way in which Sin is perceived by God, (viz.) under the Idea of Light and Goodness.

Chap. IV. *come from him ; whereas from the Wicked, they return void and barren, without the Fruit of Man's consent, tho' God had sown the Principle of it : Whereupon God withdraws his Talent, and gives it to another. Such is the way in which Sin is perceived by God, and a most Pure and Divine way it is ; in which, tho' this be only an imperfect Description of it ; we see no room, no Source of the Idea and Decree of Sin. Can God approve, can he order and direct that the gracious Effusions of his Light and Grace should be rejected, and sent back void and fruitless ? The Idea of this Barrenness, and Remission of his Graces ; this denying God, his Light, and gracious Operation can it be from him ? Let's abominate this Thought, as a mere Invention of the Father of Lyes, who alone contrived, established and decreed these things.*

VII. That the Distinction of the Divine Will, in respect of Sin, and its Event into Will of good Pleasure, and Will of Sign is Absurd and Wicked.

VII. The distinction of God's Will, into Will of good Pleasure and Will of Sign, which some have invented to save these Matters, is impious and absurd, in that it supposes God to Will, Decree and Establish Sin, while he signifies to Men his Dislike and Disapprobation of it ; to disapprove it by his signified or reveal'd Will, and to approve it by his Will of good Pleasure. To serve their Hypothesis they invent a Will of Sign that is False, Hypocritical and Lying, that bears false Witness of what is in God, and a Will of good Pleasure, which is Wicked and Malicious, that pleases it self in effacing the Image of Purity and Holiness essential unto God ; and dare Men impute such horrible Fictions unto God, for fear of rejecting their pre-conceived Notions of these Matters as Lyes and Falshood ?

C H A P. V.

*That the Idea of the Event of Sin is not from
God: Of the Prevision of Sin.*



U T is it possible, some may ask, for I. *That* Sin to be committed, and not fore- *the Idea of* seen by God. This Difficulty hath *Sin and* been so oft already answered, that *its Event* 'tis tiresome to take any further no- *are not in* tice of it. However, I say that if *God.*

our Notions concerning the Divine Conception, Prevision, Will, be sound, God could not then foresee or will it; because he can foresee only what is of his own Order and Establishment, or is a necessary effect thereof: He doth not foresee in a determin'd Manner that which is establish'd to be free and undetermined: The Divine Conception is indifferent in conceiving what Things, and in what Manner it pleases, and as to the Idea of Sin it is not necessary or essential to it. It is a piece of Folly, like that of Sinners, to imagine, that the All-perfect Mind necessarily conceives the foul Pollutions of us wretched Sinners; whereas certain it is God would not see nor think upon 'em, did he not desire to see his Luminous Graces in us; but because he sheds abroad continually his Graces on us, and we resist, either refusing absolutely to admit them, or admitting them in an imperfect Manner, and reflect them back on God in a form of Barrenness or Imperfection; he therefore sees the Abominations of his Creatures; he sees 'em, I say, by an Idea of Light and Grace returning to, or reflected back upon him; he sees 'em not as established, conceived, or foreseen by him: Were Sin of a Divine Establishment and Decree, God would not then perceive it as repugnant to what he expects from his Creatures: To perceive Sin, is to perceive the Rejection or Denial of the Divine Decree, and of that Light and Truth which God desires to see in us, it is to see his Creatures reflect or turn their
Backs

Chap. V. **B**acks upon all the Graces and good Things with which he desires to see them fill'd.

II. That God knows Sin, because he hath not foreseen it; or because he has the Idea of that eternal Happiness which he was pleas'd to bestow upon, and to foresee in his Creature. The Idea of Sin is not included in that of Liberty.

II. So far is God from having foreseen the Sin, before the Eternal Happiness of Man, that on the contrary he would not actually see Sin at all, did he not first foresee the free and eternal Blessedness of his Creature: For the Idea which God hath of Sin, is the opposing or resisting the eternal happy State, on the Creatures part; and therefore did not God foresee his Light and Grace in Man, he could not see Man's Opposition or Resistance. This Divine Light and Happiness in Man, is God's original Decree, and that which he foresees, the Man hath defeated the effect thereof. He also did foresee Man's free Conduct, because it is his own Decree, but then he saw this Liberty of Conduct under a form of free admission which Man would give to the Divine Impressions, and not as opposing or rejecting them: No, this was not in the Idea, or Divine Conception, of that Liberty of Conduct which God was pleas'd to give to Man; nor was it known or fore-known by God; because it did not as yet exist even in Idea; nor was it producible by the Power of God; nor was Liberty given by him to produce it; but freely and nobly to admit the Infinite All-perfect Being.

III. An Objection concerning the Creatures Lability which some pretend must be necessarily known by God before its actual Event.

III. It will be perhaps objected, that from hence it follows, that the Creature's Lability was not known by God, before its actual Fall: For if God did know that Man was naturally Labile before he sinned, he had the Idea of Sin, before its actual Commission: But there is no reason to deny God's having an Idea of Man's Lability, because he is naturally Labile, and God who made him knew to be sure his Nature.

This Objection, and almost all the rest, comes from confounding Negative with Positive Things, and not well considering what is meant by Nothing, and by the DIVINE SUFFICIENCY; absurdly imagining that God must not only know nothing, but know it in a positive manner.

IV. If we consider God in his eternal, necessary, self-sufficient Nature, he thinks positively only on himself, and all Ideas are necessarily, and in themselves mere Nothings, before his eternal self-sufficing Essence. But tho' the Ideas of Things are Nothing, God has not therefore, strictly speaking, an Idea of Nothing, nor did he positively think that all Ideas were Nothing, tho' in reality they were; it was contradictory and impossible for God in his pure self-sufficing State to think thus, because this Thought of God would have given them a real Being: God as his own sole positive Object, in which he fully acquiesced; all Ideas remaining in their State of Nothing without being positively or actually thought on as such: So in like manner, God knows his intelligent Creatures, by perceiving or thinking on their Reality and Perfection, and not the Lability of their Natures: Lability, 'tis true, is essential to them, but is not perceived or thought on by God in a positive manner; because Lability is a Non-Being, and adds no Perfection to the Divine Conception; nor yet to the Creature's positive real Being; nor to the real Idea of that Being, and therefore needs not to be conceived or thought on to be a Nothing, and even such a Nothing as is not to be found in bare Not-Being, but is something below, and more a Nothing than mere Nothing.

V. It is therefore an Error to imagine, that the complete Idea of the Creature includes a perception of Lability before his actual Fall; it only includes a complete perception of all the Realities and Perceptions Essential to it, of all those Lights and Graces which God continually offers to it, and in the assistance of which its Beatitude consists; and also of that Liberty with which it is endued to admit 'em freely in a Noble, Divine, and Excellent Manner; in which, tho' the Creature be of a Labile Nature, Lability is not included, because properly it is a Not-Being, or an Idea below Not-being, and needed not to be directly thought on, or perceived to be what it is: Lability would be after its way of being, i. e. a Not-Being founded on what is less than Nothing,

Chap. V.

IV. Nothing, and that which is less than Nothing needs not to be perceived by God to be what it is, or to be a Not-Being, or less than a Not-Being.

V. That the complete Idea of a Creature before Sin does not include the Idea of Privation, or of Sin, nor consequently of Lability.

Chap. V. Nothing, tho' it were not perceived or thought on by the Omni-perfect Mind, whose true and proper Object is Reality, and not Nothing; much less Sin, which is a State below that of Nothing, with all the possible ways of sinning, as the Objection does suppose: What a worthy Notion have they of God, who think the Idea of a holy Creature, in the Divine Conception, to be incomplete, without the opposite Idea of whatever Impurities, Blasphemies, Impieties, Evils and Miseries it might possibly fall into? Conclude we then, that whatever does suppose or include the Idea of Sin, was not establish'd, thought, or known before the Creature fell from the Perfection of its Being; and that till then the real, positive and complete Idea of the Creature included pure Reality and Perfection, without any Privation, and that consequently God foresaw the Infinite Good which was the free Creatures true and proper End, but had no Idea of Sin, 'till the Creature, by opposing the Divine Order and Decree, produced this monstrous thing, giving it an ideal and actual Existence.

VI. That it does not therefore follow, that the Divine Prevision and Designs were frustrated or changed. In what sense the Designs of God are of an Immutable, Infallible Ev. nt. VI. What then, it will be said, Did the Divine Prevision err? Were its Designs vain and ineffectual? I answer, No; and in order to conceive it, let it be observed, 1st. That God is not partial in his Designs; nor is he limited by private Reasons to this or that particular Object. God's antecedent Will is not that such particular Persons should partake of his eternal Happiness, on account of their personal Distinctions; but on account of the Intelligent Nature with which they are endued. He foresees in them eternal Happiness, as they are Human Creatures, nor does their Disobedience make his Designs abortive. But, which I would have, 2dly, observed, his Will and Design stand fix'd, and remain of the same Reality and Power: It is still God's great, unchangeable, universal Will that Intelligent Creatures should partake of his Infinite Bliss; which Will is unalterably founded on their being Intelligent Creatures capable to admit and enjoy the eternal Blessedness in a free and infinite Manner; which

if fome particular Perfons refuse to do, he leaves 'em Chap. V.
to themselves; nor does it alter his great Design, nor the reasons of it which still remain of General and Universal Nature. God raises other Intelligent Creatures, whom, if they oppose his gracious Designs, he leaves to pursue their Ways, and prosecuting his first Designs, still raises more, till at last a Number correspond, sufficient to fill up the Designs of God; which, when accomplish'd, God will efface such as have oppos'd his Design out of his Thought and Remembrance; no more to think upon 'em, as being by their own default excluded from his Design, which will be then accomplish'd. God will no more foresee or think on Sin, but be eternally imploy'd in foreseeing Beatitude and Glory in his Creatures, while Sinners and their Sins shall be everlastingly forgotten by him, then will the Scriptures be accomplish'd.

* *My Counsel shall stand, and I will do all my pleasure. He who blesteth himself in the Earth, shall bless himself in the God of Truth; and he that sweareth in the Earth, shall swear by the God of Truth; because the former troubles are forgotten, and are hid from my Eyes; and the former shall not be remembred; nor come into Mind. As the Rain cometh down, and the Snow from Heaven, and returneth not thither, but waters the Earth; making it bring forth and bud, that it may give Seed to the Sower, and Bread to the Eater: So shall my Word be that goeth forth out of my Mouth (the Truth and Goodness which God, by his Word, sheds abroad on the Creatures) it shall not return unto me void; (as Sin would send it back) but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it; which shall be very exactly after the accomplish'd.* * Is. 46. 10.

VII. The reason why after the Day of Judgment, Sinners with their Sins will be everlastingly forgotten of God, no more to come into his remembrance is, because the Effusion of his Lights and Graces, which is now continually made upon 'em, will then be at an end, no more to be reflected toward God, to give him a Perception of its Rejection, who will therefore have no Idea of the Sinner and his Sins.

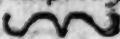
Chap. V. at least it may be, and probably will be thus ; if we consider, that at the general Judgment, an entire Separation will be made of Good from Evil, of Light from Darkness, which shall be confined to their proper Centers no more to mingle and oppose each other ; and then if God and the Blessed would know the Estate of the Wicked, it will be by darting on them some sudden Rays of Light, as will be done at the final Judgment, and ought to be to the Wicked, a subject of Terror and Ignominy : But we need not suppose that after that Day they will do this. For Evil is naturally not perceivable by God, and the Blessed ones, otherwise than by opposing the Impressions of Light and Grace, the offer of which will after that Day be at an end : Whence it is reasonable to conclude, that as God did not fore-know, so neither will he know their State after that Day, the State and Felicity of the Good being the only direct and proper Objects of the Divine Knowledge and Prevision, as the * Scripture expressly speaks; tho' we are apt to fancy its Language to be improper when it is most proper and exact, & vice versa.

* Pf. 1. 6.
Mat. 7. 13.
Ch. 25. 12.
Luc. 13. 25.
Ro. 3. 28.
Etc.

VIII ARE-
capitula-
tion of
the Foun-
dations,
the Design
and Scope
of this
Doctrine.

VIII. I have enlarg'd the more upon these things, to represent these fine and useful Truths in as good a Light as possibly I can ; tho' after all, they who read, may not understand, much less be convinc'd by them. However, I hope my Labour will not be lost in respect of all, and could Men be attentive, and disengage from material Objects, and from vulgar Prejudices, I should hope, not in respect of any. For such who desire to comprehend 'em 'tis necessary to be frequent in considering God's independent Sovereignty ; that he is Self-sufficient, and that all Things before him are as Nothing ; that they are not necessary, but indifferent effects of his Arbitrary Will. For my Design is every where to inculcate, that God is all Things to himself, that he is Self-sufficient ; that all other things are naturally Nothing ; that God, by his Arbitrary Will, hath made what Representations of himself he pleased ; that whatever is real depends intirely on him ; and that

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that whatever is not real, is not from him, but from ^{Chap. VI.} another Cause. 

God is, and is Independent : Creatures and all Reality are, and subsist by vertue of his Arbitrary Divine Conception : Nothing neither is, nor does subsist: Sin is a Monster subsisting without God, or his Conception, and Free-will, and against the Communication of his Lights and Graces : They who have Inclination and Capacity will easily understand. It is Superfluous to enlarge after the Principles explained, *Ch. 13.* of the First Book, whither I refer my Reader if he desire to be more fully Satisfy'd.

C H A P. VI.

That God hath not permitted Sin: In what Sense He could not hinder its Commission.

I.



LET us now proceed to other Difficulties that are usually made about these matters. It is said, tho' it were true, that Sin was not decreed, or foreseen by God; it was however committed by his Permission: ^{I. That the Event of Sin is not by the Divine Permission.} For seeing he permitted Man to Sin,

it is plain he consented to its Commission: I answer, no, it is not plain nor certain; but ought to be rejected as a notorious falshood; for that, as hath been already shown, the Idea of Sin is an Idea of Repugnance to the Divine Consent. The affirming any thing to be done without the Divine Consent may perhaps sound harsh to some: But this is not what I do Affirm: Sin is not a Reality, or Thing; but a Nothing, and worse than Nothing, and had no need to be establish'd or Will'd by God: If a Creature, that naturally and essentially is Nothing resolve to Sin, proposing itself as Principle and End of all its Conduct, as, in virtue of Liberty, it may; it acts herein not by or according to, but against the Will of God, which is the root and principle only of reality and perfection: In a word,

Chap. VI. whatever is good and real, is by the Will of God; but whatever is Evil is without it; in which Sense some have explained St. John Ch. 1. v. 3. *ὅτι ἐγένετο ἐκ τοῦ θεοῦ καὶ ἐν τῷ θεῷ ἔμενε.*

II. God II. That Man should Act, and conduct himself by wills and a Principle of Liberty is God's Establishment and permits Decree. But this is to be understood with a limitation the Creature to act only to such certain kinds of Beings and of Objects freely, but from which, when [because left free and unlimited by God to qualify him to enjoy in the noblest manner, the most perfective Objects] he voluntarily disapply'd his Faculties: God, who decreed that it should him to be free, left him to act according to his Nature, *i. e.* freely: The Creature is free by the Divine tend to nothing, Decree and Will, but misconducts itself contrary and to E- thereto by virtue of its Liberty; which is left indeed vil. On to move in an Infinite unbounded Sphere; but if the Con- neglecting its perfective Objects, it chooses things trary God and Objects defective in reality and Perfection, it's disowns, conducted, is not will'd, approved, permitted, (nor and with- confirmed, by God; but contrarily he leaves it to draws from it. itself, withdrawing as he did from Adam, with horror and detestation of its preferring mean unworthy Objects, before the Infinite Source of Reality and Perfection.

III. Thus III. Could we but feel what passes in God, when God's hatred and Sin is committed in his Sight, *i. e.* when his Light and Grace are rejected by us, we should see every Detestation of Sin, thing in him, in his Conception, Ideas, Will, Affections rise up against it as a Monster. The Devil and its Event, is and the Sinner, they are indeed consenting to it; infinite, but God has a horror of it: His Will, Consent, and inconceivable: That good Pleasure, Power, do all rise up in Arms to hinder if possible its Communion, and could it be hindered or extinguish'd, by overturning Heaven and Earth, by dying for every particular Sinner; nay if it were Sin Committed, it is certain it had never been, because his hatred of it infinitely exceeded the love of it be hinder'd his Corporal life, when he was Incarnate; but such efforts God forbears for Reasons to be seen in the without * place referred to. When God hath imploy'd (as the Creature's Liberty) God would do all that infinite Power can do. * Chap. III 5, 6, 7.

he did) his utmost Graces to prevent it, to repeat Chap. VI
 'em, were to expose 'em to our Contempt; it were
 to harden us in Sin, and in presumption, which God
 cannot do, because he cannot give his Grace in Vain,
 or, which is worse, to cherish Sin. Otherwise he
 would spare no pains, be content to die Ten thousand
 thousand times, do all that Infinite Power can do to
 hinder its Commission, or destroy it when Commit-
 ted; but this Power cannot destroy the Liberty of
 Man, that Work, Chief-work of Divine Wisdom;
 tho' the abuse of it be inconceivably and infinitely
 hateful to him.

IV. Such are, in truth, God's thoughts of Sin. IV. *This*
 He hates it from the very bottom of his Soul; and *proved by*
 above all things; he infinitely endeavours to hinder *God's own*
 its Commission, and to destroy it when Committed. *Oath, his*
 His Consent is at the greatest Distance from it; his *Consent*
 hatred and Aversion to it are extreme, * *The Lord doth not*
God hath sworn by himself, saith the Lord of hosts, I regard the
abhor the Pride of Jacob. And else where he Swears, Sin. Event of
 † *As I live, I will not the Death of a Sinner,* and * Amos 6.
 much more he do's not will Sin itself, nor consent to 8
 its Commission. If therefore there be Devils, and † Ezek.
 damn'd Spirits, Evil Men, and Evil Actions, it is not 33. 11.
 from the Divine Permission, Concomitant Decree,
 Establishment or Consent: God do's not say Yea,
 Amen to any of these things.

V. There is indeed a Yea and Amen in God, that V. *There*
 Man should Act in a Sphere of Liberty, and that he *is not 33*
 should be according as he Acts: And this is the Or- *God any*
 der and Law of Justice. But it respects directly *shadow of*
 only Liberty and Reality; and if the Consequences *direct*
 thereof be Evil, it is from the abuse of Man; nor can *Consent to*
 the Will or consent of God be said, with any propri- *the least*
 ety, to respect it. When e. g. a Cutler makes or *Sin; but*
 sells a Knife, he consents that the buyer may use it as *only to Li-*
 he pleases; but if he Murder his Neighbour with it, *ber; this*
 and procure to himself infamy and punishment, it *illustrated*
 cannot be said with Truth or Justice that the Cut- *by a Si-*
 tler will'd or consented to these Misfortunes. In like *militude;*
 manner, the consent of God do's only respect the
 Liberty of Man, which is a reality and perfection,

Chap. VI. and if Man abuse and procure his Misery by it, he may; but the Innocence of God will stand untainted, * Lam. 3. * *He doth not willingly grieve the Children of Men.* It is not from the Consent or Will of God, that the Powers and Properties he hath indued his Creatures with, and which become their Torment when they forsake him, falls into Misery and Disorder. He only consents that they should Act, and be in such a State as they freely chuse, and therefore their Misery is from themselves. So far is God from inflicting, or consenting to their Miseries, that he is not in the least concern'd in them.

VI. That God could not have hinder'd Sin in the way that some imagine. VI. They that pretend that God, if he had pleased, might absolutely have prevented Sin, do hardly know what they say themselves, but ignorantly fan- sie they plead for the Power of God, while they ruin and blaspheme it. What a Comical part is God supposed to act, who while he forbids Sin, which he infinitely hates; while he threatens eternal Punishments to it, moves Heaven and Earth, becomes Incarnate, and suffers Death to remedy and hinder its increase; nay, while he protests, swears, laments and all to extinguish and to testifie his hatred of this cursed thing, might have hinder'd its Event only by his Will? By such Imaginations Men form of God a Notion more Extravagant, False, Deceitful, than they are themselves. But the absurdity of these Conceptions hath been already demonstrated in the Reflections made on * the Preventing Graces; tho' to expose it more fully, I proceed to add a necessary Remark or two upon the Power and Will of God.

* Ch. 3. i, 2, 3. VII. There are two sorts of Powers, or rather two Senses of this Word, one to be attributed, the other denied of God. VII. God, and the Creature's Power, (especially the sinful Creatures,) ought carefully to be distinguish'd; tho' it is very usual to confound them. Nothing is more common than to say, God can, or cannot do this or that without considering if the Power which is attributed to, or denied of him be worthy or unworthy of him; there is a Power that is worthy, and a Power that is unworthy of him, and while we attribute the first of these to God, we ought to deny the second.

VIII. To illustrate this, I understand by Power, Chap. VI.
as applied to Intelligent Beings, that Principle in VIII. Of
them, by vertue whereof any thing to which Liberty the Power
determines, becomes such as it wills it should be, of God,
And because there is a created and uncreated Li- with re-
berty, hence we conceive a Power, uncreated and ference to
created. himself,

The Power of Liberty uncreated is necessarily and also to
determined to God, and the Divine Essence ; I mean, things
that as God is necessarily determin'd to know and to different
acquiesce in himself, so likewise his Power is necessarily from him.
determin'd to himself, naturally producing in him the
Image and Love of his Essential Excellence and Per-
fections : But in respect of that which is not God, nor
essential to him, his Power and Liberty are indifferent,

Now tho' the Liberty of God be indifferent to
conceive or will any thing but God ; and tho' if
it arbitrarily please to conceive or will things dif-
ferent from him, it be also indifferent to conceive
what Objects, and in what manner it please ; yet
whatever it conceives or wills, will be only a Re-
presentation of the Divine Perfections : So likewise
the Power of God, tho' antecedently indifferent to
any thing but God, can do nothing but what is
Representative of him. IX. When
the Liber-
ty of God

IX. But as when the Liberty or Divine Free Will is deter-
hath determin'd to Will, conceive or establish Ob- min'd to
jects, it is no longer indifferent or indetermin'd to certain
them, but (tho' indetermin'd in it self) is limited and things, his
determin'd by it self, to certain Acts and Ways ; Power is
(which Limitation must be understood without any deter-
Imperfection, as not only proceeding from a Power min'd also,
essentially and infinitely Perfect ; but also capable and no
to have fix'd on infinite other Objects, Forms and longer is
Modes :) So, when it is determin'd, the Power Di- indiffe-
vine, in vertue whereof things are as pleases God, rent to
becomes limited and determin'd, in such Manner as them: The
Liberty hath determin'd. Not that God's Power is contrary
to be conceived as limited, in respect of Ways or Suppositi-
Objects ; for even this Self-determining Power acts on is ab-
in an infinite and boundless Sphere ; nor yet that surd, and
this particular Limitation renders it Important, argues a
defect of
ing Power,

Chap. VI. ing it was not necessary, but from pure good Pleasure, and in Love to others; but his Power is limited to produce such Representations of the Divine Perfections, as Liberty hath determin'd; from whence it follows, that things must necessarily be such as God freely wills they should be, and that his Power is to be considered, not as indifferent to execute the Divine Decrees. For when God is pleased freely to will the Existence of such things; if his Power was wanting to execute the Orders of his Will; or if it executed them in a way different from that which God does Will; his Will would be vain and impotent; and therefore the Effects and Operations of the Power of God, are necessarily according to the Direction of his Will.

X. In
what Sense
the Power
of God
cannot do
certain
things,
and so
cannot
hinder
Sin.

X. And therefore however absurdly we conceive of the Power of God, it cannot effect such things as are contrary to his free Establishment and Decree: If, e. g. God freely resolve that free Creatures shall Exist, they will immediately Exist; because if his Power either would or could not execute the Orders of his Will, his Will would be Impotent and Ineffectual: And if this Power should afterwards divest them of the Liberty with which he hath endued them, the force and efficacy of this Will would be not durable, nor solid, but tend to nothing, i. e. an Act of the Divine Power and Will would be Impotent: If therefore God wills the Existence of Creatures Free and Self-determining, his Power must execute that Will; and what God hath will'd should be Free and Self-determining, cannot be restrain'd or hinder'd from determining its Actions freely: If the Power of God interpolate to over-rule such a Creature's Will, God's antecedent Will would be Ineffectual; and he would in vain have will'd the Existence of a Creature Free and Self-determining: The Power of God would evacuate his Decree, by substituting a limited determined Agent in the room of a Free and Indetermin'd one: But the Power of God cannot contradict his Will, and consequently, when that Power hath produc'd a Being that is naturally Free and Self-determining, if that Being re-

solve

olve to Sin, the Power of God cannot hinder the Chap. VI.
Commission of it.

XI. The whole Difficulty lies in the Words, Can-^{XI. That}
not, and attributing them to God ; but we ought ^{the Power}
to observe that Can, or Power, signifies in this ^{which is}
Place, a Retraction or Annihilation of that which ^{here de-}
God hath will'd, which is a real defect of Power, ^{nied of}
and ought to be deny'd of God ; and we ought to ^{God, is a}
say, that God cannot do this, that he cannot deny ^{real Im-}
himself, retract or annihilate his own Decree, which ^{potence.}
Schemes of Speech the Scripture uses when it tells ^{* Tit. 1:}
us, * God cannot lye, † and that he cannot deny ^{v. 2.}
himself. † 2 Tim.

XII. Here it may be perhaps objected, If God ^{2. 13.}
does will that Sin be not committed ; and if his ^{XII. In}
Will be powerful to effect whatever it pleases, it ^{what}
follows that it was, and still is, in the Power of God ^{Sense God}
to have hindred its Event, or to extinguish it when ^{can, and}
committed. I answer assuredly, God was, and still ^{cannot}
is powerful to hinder Sin ; but this Power is, as to ^{hinder}
its Way or Method, to be regulated by his Will ; ^{the Event}
which is, that Sin be hinder'd, and his Graces given ^{of Sin.}
according to the Creatures Correspondence ; if the
Creature Correspond, Sin will not be committed, or
if committed, will be extinguish'd : But if the Crea-
ture refuse such a Correspondence as God requires,
it is not then in the Power of God to hinder what
the Creature wills, nor consequently the Event of
Sin ; tho' infinitely odious to him, if the Creature
wills it.

XIII. As to the Power of Man, as far as any Light ^{XIII. Of}
can be borrow'd from it, to give us true Notions ^{the Power}
of the Power of God ; it is to be consider'd, that as ^{of Man,}
the Liberty, so likewise the Power of Man derives ^{and of its}
from God ; and that as the good Regulation of Li-
berty consists in its Conformity with, and Resig-
nation to the Divine ; so the good Regulation of ^{the Power}
Power consists in its Resignation to it : And as Li-
berty can produce its Act, but not its Object ; so ^{of Man,}
neither can Power relieve its Objects, tho' it pro-
duces its Acts and Efforts ; and if, consequently, it ^{and of its}
seek after any Object contrary to the Divine Esta-
blishment ^{Writings.}

Chap. VI. blishment and Order, its Efforts and Desires are vain and ineffectual: And further, that as the Liberty of Man may neglect the Sovereign Being, and seek after inferior Objects; (which is in effect to tend towards Nothing :) So when the Efforts of his Power are applied and directed otherwise than God prescribes, they produce no Reality, but tend to Nothing. Now in these respects Power is to be denied of God, and one ought to say, God cannot act thus, or thus: 1. His Power cannot depend on the Will of Man, as they do make it, who pretend, that rather than suffer Sin to be committed, God should violate the Liberty of his Creatures, and deprive 'em of the Power of Self-Determination. 2. Nor can it conform it self to Man's Fancy; because Man's Fancy is not its true End and Moral. 3. Nor can it use vain and ineffectual Efforts, as would be the Case should Man not be Free and Self-determining, when God hath will'd he should be such. 4. Nor can it deny it self its Antecedent Representation and Act, and tend to the Annihilation of them, as it would by destroying Liberty; that Faculty, representative of God in so Noble, Lively, and Divine a Manner, formed and produced by that Power, on which it continually depends for its Subsistence, Nature, and its Powers.

And thus we see the Power of God cannot restrain Man's Liberty from acting as it pleases, and to say that God can do any of the four last mentioned things, is absurdly to confound the Creator, and the Creatures Power; whereas to deny them of God, is to attribute to him his Divine All-perfect Power, and to deny of it the Imperfections of the Power of Man.

XIV. The foregoing Truths illustrated by way of Opposition between God and the Devil.

XIV. To illustrate these things by way of Opposition. Good and Evil are directly contrary to one another. Things entirely Good or Evil act contrarily. God is entirely Good, the Devil entirely Evil. Evil is as contrary and opposite to the Nature and Will of God, as Good is to the Devil. Let us now consider a little this Opposition.

The

The Devil cannot be the cause of Good ; God cannot be the cause of Evil.

The Devil cannot Will, Decree, nor Approve the doing what is Good. God cannot Will, Decree, nor Approve the doing what is Evil.

The Devil does not consent to the Good that is done, nor God to the Evil that is done.

The Devil does all he can to hinder the doing Good ; God does his utmost to hinder Evil.

The Devil cannot hinder the doing Good, while Man doth Will the doing of it ; because he hath no Power over the Will of Man ; Nor can God absolutely hinder the Commission of Sin, tho' he wills the preventing of it ; because Man is created to be free : To force his Will, is not according to the Divine Establishment. His Power doth not extend to the Destruction of his Works, as Liberty is ; nor can he Will the contrary to what he hath establish'd.

Tho' the Devil does not will Good, but endeavours to hinder it all he can ; nevertheless, if Man does will it, it will happen whether he will or not ; so, tho' God does not will Evil, yet, if Man does will it, it will happen against the Will or Consent of God, who cannot deny himself, nor retract his own Establishment.

As whatever Good does happen the Devil is not advantaged by it, because he is not consenting, nor any ways Instrumental to it : So, whatever Evils happen, God's Holiness and Perfection are untainted, because he is not Consenting, nor at all Instrumental to it.

In fine, as the Devil is not less free or powerful in the Element of Evil, tho' he cannot prevent the doing Good, in respect of which alone he is Impotent ; so tho' God cannot absolutely and irresistibly hinder Sin, without the Concurrence of the Liberty of Man ; he is not less free or powerful in Realities. He is only Impotent to tend to Nothing, to annihilate Realities, or to destroy the Work and Counsel of his Will. He is powerful to produce Realities to Infinity, to do every thing that is Good and Real ;
but

Chap. VI. but not to deny himself, or retract the Determinations of his Counsel. The Works which the Pure, Infinite, Indeterminate Power of God produced, he cannot ruin or destroy, because such a Destruction would be a denial of himself, argue not Power, but Weakness and Inconsistency in God. So then because God's Almighty Power cannot oppose it self, he cannot deprive Man of the Principle of Liberty and Self-determination; it being a Gift of God to Man, Irrevocable, and to be imploy'd in an Infinite and most Noble Manner, about such Objects as God presents; from which if Man do disapply it, God doth not retract his Gift, but is no way accessary to Man's abuse: And as God is infinitely Happy and Perfect in himself; as his Blessedness receives not the least Improvement from any Creature: As in their Creation he propos'd their Happiness purely; it is plain, if the Creature refuse to correspond to God, his Blessedness will not be lessen'd or interrupted by it; and therefore to correspond is only the Creatures Interest and Concern, which if they refuse to do, the Almighty Power of God can easily raise up others to fullfil the Designs of his eternal Counsel.

C H A P. VII.

That Sin is the Effect of Liberty. Three Difficulties concerning Liberty, relating to God and Sin.

I. *That Sin is wholly the Creatures Work, an effect of the Abuse of Liberty.*

I.



SINCE Sin is repugnant unto God, and to all his Attributes, to his Conception, Decrees, Will, Consent, and to all their Acts and Operations. Whence then is it? If every thing in God answer, it is not in me: Where shall we find its Cause, and who will own it as its Off-spring? It is the Off-spring of a sinful Creature, of his Conception,

ception, Counsel, Will, Act; it is, in a word, the Chap. VII.
Conduct of Liberty towards an Object (as an End) which God hath not appointed to be its End: And here is the proper place to answer the Difficulties * Book I.
mentioned, but left undecided in the * foregoing c. 18. 1.
Book.

II. In the first place 'tis ask'd, since Liberty is the II. The
Gift of God bestow'd on Man on purpose to be im- first Diffi-
ployed and directed towards that infinite Good which cule; if
he offers to it, is it possible for it to oppose God's Liberty
Will, and act contrary to his Design? Is not God could resist
Almighty to make himself obeyed? Can the Crea- God, who
ture resist the Creator's Will, whereon it depends did not
entirely? This very Objection was heretofore made will Sin.
to S. Prudence.

*Invitone aliquis potis est peccare Tonante,
Cui facile est in corde hominis componere sensus
Quos libeat, fibrasque omnes animare puditis
Pulsibus, & totum venis infundere honestum?*

i. e. Can any Sin against the Almighty's Will, he who
can easily inspire the Heart of Man with what
Thoughts he pleases, breath Purity into his Soul,
and fill him with all sort of Virtues. This Objection
he answers in the Verses * aforecited,

* Book I.
c. 16. 23.

*Nescis stulte tua vim Libertatis, ab ipso
Formatore datam,*

But having transcribed the whole Passage in the Place
referr'd to, my Reader may look back, and peruse
it; tho' I add moreover, that if by resisting the Will
of God, be understood an absolute and entire defeat
of its Accomplishment, it is impossible to resist it in
this Sense, because the Liberty of Man hath no power
to govern or controul the Will of God; tho' it
may resist, or rather not consent to God in things
which he hath subjected to his Liberty, and from
which he requires nothing against the Consent or
Will of Man.

III. These

Chap. VII. III. These Truths are so clear, that every one may understand 'em. I will however endeavour to represent 'em in a Light and Evidence more convincing. I observe then that in God's Design or Will there is, first, something Absolute, viz. He absolutely wills the Existence of free Creatures to take their Delights eternally with him; and this Design is unchangeable and firm; no opposition of Earth or Hell can hinder its Execution; no, not tho' Millions of Creatures should combine in opposing God, and damn themselves. God's Power is Infinite, and if some oppose he can easily raise up new Creatures, till at last they correspond and concur in his Designs. I observe in the second place, that there is in the Design of God a Conditional Clause on the Creature's part; which is the Intervention of his free Consent or Will, without which this Design will be defeated. For this Condition is fix'd by God, and therefore cannot be altered or reversed. But as all free Creatures are call'd to enter into this Design, and are to have part therein, by means of a Concurrence, which they are free to give or to deny, and so freely to admit or reject the supreme Felicity; they are in this respect capable of resisting God, i. e. the free admission of the Divine Beatitude. But tho' they may reject that Salvation which God proposes to their Acceptance, they cannot defeat his general Design of having happy Creatures; nor the Rule by which Happiness is to be dispens'd, viz. the free Intervention of the Creature; properly speaking they can only reject their own part in it: As a Man who shuts his Eyes against the Light, or withdraws from the heat of the Sun-beams, does not so properly resist the Sun's Light or Beams, as his own free Admission of them.

In a Word, the Creature can resist God only, as God hath made him to participate of his Blessedness by Choice and Freedom: In which sense the Scriptures often complain of Mens resisting God, of their being disobedient, rebellious, and opposing his Designs. It is indeed the only Source of all our Misery; and, as if we did not thus oppose God's Will,

Will, he would have no reason to complain of us; Chap. VII.
So if we had not Power to oppose it, the Divine Prohibitions, Commands, Threatnings, Exhortations, Rewards, Punishments, would be Ridiculous and Vain; tho', by the way, I can't but say, it is no little surprize that any should put us upon proving, that Man can resist God, to silence their Murmurs and Complaints.

IV. Now, true it is, that God is powerful to make himself obeyed; but then his Power doth not extend to force free Agents, or deprive of Liberty Creatures designed to act in a Sphere of Freedom. Brute Creatures do indeed obey him in this Manner. Their Actions are determin'd from a Principle without; but this sort of Obedience is Inconsistent with the Notion of free Creatures, whom God is not so properly said to make to obey, as to endue with Power to obey. Accordingly he exhorts 'em to Obedience, that his blessed Designs may be accomplish'd in them.

V. It is also true, that tho' the Creature hath nothing but from the Creator's Will, it can however resist his Will; not that to which it owes its Being and Natural Perfections; but that which offers Beatifying Objects to its free Acceptance: And this, as it is Self-evident, so we are, I think, generally agreed upon, tho' some pretend an Exception to it. Man can, say they, resist God's Grace, but cannot overcome it, *Obviti gratia potest, superare eam non potest.* I answer, this Objection, as it makes but little against us, so it seems to ruin their own Hypothesis, as will appear by considering, that Grace can then only be said to be resisted by us, when it is offer'd to, and endeavours to effect a Change upon us. The Devil, tho' he Sin continually, cannot be said to reject God's Grace, it being not offer'd to him: So if we suppose that Grace is not presented to certain Persons, nor makes any Influence or Impression on them, in order to their Conversion, they can't be said to resist God's Grace; tho' perhaps they may, certain external Means of their Conversion, which we are not here concern'd with. We must therefore suppose a Subject upon which God continually

V. In what Sense the Creature can, or, resist the Creator's Will.

Chap. VII. continually sheds abroad his Gracious Influences, in order to convert or operate on it, and to say it can resist this Grace, is to say it can maintain its Ground against it; not resign it self to it, or defeat its effect upon it, which seems to be a formal disavowing of their Doctrine, and an avowing the Truth, as maintain'd by us. The other part of their Exception, One cannot overcome God's Grace, is true, but makes nothing against us. Tho' one refuse to admit or yield to God's gracious Operation on us; Grace cannot be said to be overcome, as the Light of the Sun cannot by him who shuts his Eyes, or by the darkness of a place from which it is excluded: Should a Man of well-dispos'd Organs, open his Eyes, and not be enlightened by it, one might say indeed the darkness did overcome the Light.

But now to teach, that one may overcome God's Grace, what is it we mean by it? Why, it is to teach that tho' one hath received the Grace and Spirit of God, and is numbred among his Children; yet Nature is so frail that one can't accomplish God's Commandments, nor lead a sinless Life; but that the root of Sin still lives in a Regenerate Heart, so that during this Life, whatever Graces God vouchsafe us, one can't avoid sometimes committing, not only Venial, but even Mortal Sins, that subject one to eternal Death. This is properly what is understood by overcoming the Grace of God. To teach that Sin prevails against it, even in a Regenerate Soul, where Grace predominates. This Doctrine I shall have occasion to treat of hereafter, and pass to the second Difficulty, or eighth in order mentioned above.

VI. Another Difficulty against the unlimitedness of Liberty. That this Objection is unreasonable and excessive, and leads to Libertinism.

VI. Was Man it is said endued with Liberty and a Power freely to Conduct himself, it would be lawful for him to exercise this Power, and actuate it as he pleased, without Sin. Mankind would then be bound to no Law besides that universal one of doing what they pleased. For why should God create a free and unlimited Being, and afterwards restrain him by Laws? Does not this suppose him inconsistent in his Conduct, by depriving his Creatures of the Gifts he bestows upon them? Now they who urge this Difficulty,

culty, I desire them to consider its tendency, and for what End and Design they urge it; whether, 1. To impute our Sins to God, or to Necessity. Or, 2. In favour of Libertinism and Profaneness. Or, 3. For Dispute and Contradiction sake. They who make this Objection will find themselves unavoidably press'd with these Inconveniencies; so that tho' the Opinion which they oppose were false, their Objection will be notwithstanding Impious and Profane. For if Man be not a Free, Self-determining Agent, as they won't allow, how then shall we account for Sin? It must of necessity be from Fate, or Necessity; or the Direction of a Superior Being; or else all Actions must be indifferent, and the Notion of Sin impossible, and absurd. Where there is no Liberty, there for certain is no Fault; and where no Fault, no Sin. On this Foundation Libertinism stands. But if our Objectors dare maintain neither the necessity of the Fatalists, nor the indifference of Libertines they will be obliged to own, that they blindly run themselves into an Abyss of Errors, from a desire of Contradiction.

VII. But to give this Objection a positive Answer, I say, tho' God hath given the intelligent Creature Liberty and Power to Conduct It self; yet this is to be applied to only the Element of Good, in which he was Created; and not to that of Sin, which then was not, not even in an Idea. Good was the proper Object and Design of Liberty, tho' it was in the Creature's Power, either not to imploy it in, or direct it to its true, proper, and perfective Objects. Liberty was essential to him, but not considered as God's Creature, as hath been observed; and supposing the Creature to have had from God no Temptation to deviate from him; but on the contrary, to have always an infinitely perfect Object presented to him, and Liberty to prefer and fix upon it, it might, it is clear, have lived and acted in the Element of Good; without committing Sin, or even a possibility of sinning while it moved therein; whereas, when leaving this Element, it moved towards an Object, for which it was not designed, it transgress'd the Laws of its End,

F and

VII This Objection answered: Liberty is limited, is not without Order or End.

Chap. VII. and Nature; and consequently sinned, by descending from the Element in which it was created, and ought to have lived, and acted.

VIII. Tho' the Estate in which Liberty is plac'd by God be infinite and unlimited; it does not extend to Sin. *VIII.* Had Man continued in that State of Liberty wherein he was originally plac'd by God, he could not have sinned. For God set him in the midst of infinite Goods; or the infinity of the Divine Perfections, with Liberty to Contemplate and Adore them as he pleased; to admire alternately the Divine Attributes, Decrees, Designs, Ideas, Images, and in them to celebrate the Author of all Perfection. They who are in this Element are free from Laws: Nothing is commanded them, or forbidden; but all things are lawful to them; nor can they Sin; tho' if they descend here from, as Man, by reason of his Liability, may they Sin, and become subject to the Law, a Law not to restrain or destroy their Liberty; but to shew 'em what is, and what is not the true Element of Good in which God hath plac'd them, and what Objects God wills they should be exercis'd about.

IX. Laws are not given to deprive us of, or to bound our Liberty. *IX.* So that Liberty still acts in a boundless Sphere, notwithstanding the seeming restraint from the Laws of God. Liberty still acts according to its Nature, the design of Laws being only to take it off from false, unsuitable and unworthy Ends and Objects; tho' Liberty may break thro' these Laws, and fix on these unworthy Objects. But in so doing it transgresses the Laws of its Design and End; tho' not of Liberty, which consider'd as a Principle of free Action, is subject to no Law, and as such cannot transgress. To transgress the Law of Liberty is to act by force, and to be determin'd by Constraint which Liberty cannot, whether it act in the Element of Good or Evil.

X. Sin comes from Liberty, which being infinite in Nature and End, limits its Act to a finite Object. *X.* Had Liberty no end propos'd to it, or were it its own End like the Divine, it would then be incapable of sinning; consider'd as Liberty, or as a Power of free Activity, it cannot Sin, because whatever pursues the Order of its Nature cannot Sin. But, tho' thus consider'd it be incapable of sinning; yet consider'd, as made to a certain End, viz. for God, it

Sins,

Sin, if it depart from God, and fix on another End: Chap. VII.
It is Liberty alone that departs from God, who made it free and indetermin'd, as well because its Nature is Divine, as to qualifie it freely to chuse and delight it self among God's infinite Perfections: And so this noble Faculty may extend its Acts beyond the Law of its infinite End, or, to speak more properly, it may stop short; instead of fixing on the All-perfect Object, it may take up with mean and unworthy ones, and therefore it is Liberty alone that Sins, violating the essential Laws of its infinite End, for which it is made, when the Consideration of that End, and its own infinite unlimited Nature, should carry it beyond that Object at which it stops.

XI. It will be ask'd perhaps, Why was our Liberty designed to an End? Or why hath God made himself its End? Why was it not left without an End, or allowed to chuse one for it self, either it self or any Creatures? These are indeed pretty Questions. I ask thee, O poor, blind Creature! Can God act as a Fool, without Reason, or Design, or End? Can he, the only source of Light and Blessedness, deny himself, and send us to derive our Happiness from another Spring, in which it is not to be found? Does he set bounds to Liberty, when he gives it an infinite End and Object, infallibly to be attained, if Liberty do not bound its Powers by fixing on finite Objects? Would we know why God hath formed it to an End? It is because the infinitely Wise cannot deny himself, nor act foolishly without an End. Would we know why he hath made himself its End? it is because he is alone the absolute, real Being; because he designed it to be happy, and being himself the only Spring of Good, himself alone could make it so; because he could not destine it to Evil, Privation, Darkness, nor consequently ordain either itself or any Creature as the End of Liberty, they being in themselves Sources of Darkness and Vanity only. In a word, it is because Liberty in itself is infinite, and God could not but propose a suitable, i. e. an infinite Object to it. And have we any Cause to complain of God for this? Had Liberty been its own, or any Creatures been

Chap. VII. *W*ould be its End, God, hereby, would have obliged it to depart from infinite Excellence and Perfection; to prefer and esteem most, what is less lovely, to acquiesce and delight in Vanities more than in Realities and Perfections, which are too visibly absurd, to be the Conduct of the infinitely Wise.

Nothing is more clear and certain than that if God had made either Liberty it self or any Creature to be its End. He would himself have been neglected and despised by it. His Work would have been made to bear false Testimony of his Essential Nature; and Liberty would have been a very limited Good, by being confined to finite Objects and a narrow Sphere.

XII. *That God hath not given occasion to Sin, by enduing his Creatures with Liberty.* XII. This, I think, does fully answer the last pretended Difficulty, tho' it is further urged. If Man could Sin by the Exercise of Liberty, then God who endued him with it, was the occasion of his Sin. I answer, This Objection can only be made by Impious Men, that seek occasion of accusing God. Was the contrary Opinion true, and was there no such thing as Liberty and a Self-determining Power, one might with more Reason reflect on God; because it would follow hence, not only that God hath given occasion to his Creatures, but necessitated them to Sin, by not giving them Liberty, but subjecting all things to Necessity and Fate. Man, as hath been observed, cannot Sin while he keeps his Liberty within that Element, wherein it was originally plac'd by God; in it are no occasions of committing Sin, but only of doing Good. But if we will call every thing an occasion unto Sin, without which it had not been committed, not Liberty only, but Life and Being, nay Goodness it self must be occasions of it. For had Man not been endued with Life, and a Spiritual Nature, he had not been capable of sinning. Or if God had not been Good, had not infinite Power and Goodness vouchsaf'd to Intelligent Creatures, the Nature with which they are endued, they could not then have sinned. It is very unjust to call God the occasion of our Sins, because the Nature of Things are establish'd by him, and because without these Na-
tures

tures Sin had not been committed: Only such things are properly Occasions of it, as are misapply'd and misemploy'd by the Creature; not such as are given by God, and constituted for a good Design and End. The Sun proved to many Heathens an Occasion of Idolatry; but it cannot be said, that God created it to be an Occasion of it. It is an Occasion of Idolatry as it is abused by Man, not as it is created by God. In like manner Man, by abuse, hath made his Liberty an occasion of committing Sin, but God, who created it, gave no occasion to it. From him comes nothing but Good, Holiness, Purity and Perfection; nor can any Creature, when it Sins, say he was the Occasion of it.

Chap. VIII

C H A P. VIII

A General Account of the Manner in which Sin was Committed.

I.  HE Creature being, notwithstanding all God's Preventing Graces, naturally Labile, as hath been already proved at large; and being capable of Sinning, and of departing from its End by Free-will: By putting this Will in Act and Execution, it gives birth at once to the Idea and Existence of this Monster Sin: Or rather, the will itself is it; considered as not turned towards its End, and not directing its Faculties thereto: We must not here confound the Will which is Sin, with the Reflex Intentional Will of Sinning. Great Difference there is between the Act of Sin, and the Reasons or Motives of it, which are not the Sin itself, but Inducements to it; there being none, not even the Devil himself, who Sins for sinnings sake. There are always some specious reasons, some motives, Solicitations, Temptations, and Appearances of Good

I. Sin is in the Will, but not in a Will that simply Wills Sin; but in a Will attracted by Allurements, tho' culpable notwithstanding.

Chap. VIII. that allure the Sinner; and this is so generally true, that it seems ridiculous to imagine either Men or Devils to have sinned, without some Motives of this Nature. But seeing these Motives and Allurements, however specious and real they appeared, were infinitely inferior to the pleasure and Delight of the Divine Injoyments. Seeing God was seen and tasted in his Luminous, Delectable, Attracting, preventing Graces, as an infinite All perfect good, a Mind thus illuminated by his Grace, and endued with Liberty of Nature, sins, if it depart from the infinitely perfect Object; and cleave to imperfect ones, as if the less perfect exceeded in Excellence and Perfection, as its Application to one and Disapplication to the other speaks.

II. Two Difficulties concerning the possibility of the Event of Sin.

H. Now since all was good before the Event of Sin, since every thing represented God, and sent us to him, by its Natural Tendency and Aspiration, it is difficult to conceive, what did, or indeed what could tempt or allure to Sin: Or how an Illuminated Creature could turn away from an infinite Good presented to it, and cleave to a faint and imperfect one, the injoyment whereof would be certainly attended with Endless Misery.

III. That before the Fall the Creature had no knowledge, nor Idea of Sin; nor of its Effects: Tho' it wanted no knowledge necessary to its Felicity.

III. In answering these Difficulties, I will first begin with that which is last in Order; and here I observe, that tho' the Creature was illuminated, yet before it sinn'd, it had no knowledge or perception of that Deep Abyss of Darkness, Torment, Misery, which the forsaking God, and fixing upon vain imperfect Objects would inevitably plunge it in. For this Misery not existing even in Idea, as I have shew'd, could not be actually perceived by it: The Illuminated Creature clearly saw that God was its End, that he was the true Source of Light and Blessedness, which should in reason have kept it Faithful to him. But the Miseries necessarily attending its Separation from him were not conceived, nor indeed conceivable, because as yet they were a Nothing, without Idea, or Form. It had as yet no Idea of Privation, it being not existent, nor yet decreed, and therefore not possible to be conceived before the Creature had actually

actually will'd it. Before, I say, the Creature's will had forsaken God, and apply'd to unlawful Objects, there was no Idea of Sin, nor of the Miseries attendant on it. And this, as the History of the Fall confirms of Man: So the reasons just now produced prove it in respect of Angels too, tho' neither Men, nor Angels were deny'd any necessary Grace to prevent their Fall. God could not give his Creatures an Idea of Sin, when he had it not himself: They Lived in an Element of Light and pure Delight, and were continually refresh'd with the sweetness of it, they saw that God was the Essential Spring from whence it flow'd upon 'em, and this should have engaged them inseparably to adhere to him.

IV. If now the Creature had no Sentiment or Idea of the Miseries, which, fixing on any Created Object would plunge it in, it was not impossible for it to withdraw its application from God, and to fix it upon a Creature: As, we see, 'tis not impossible for ourselves, to pursue ways and things, which we never should if we saw or felt before the Consequences of them. *IV. That it is not impossible for a Creature that is ignorant of the Effect of Sin to fix on an Object, that may prove an unhappy occasion of involving it in them.*

V. It is moreover to be remembred, that the free Creature's Application being at its own Disposal, it may be dispens'd in what measure and degree it pleases; it may fix it, either intirely, or in part, on Objects, as it will. Supposing therefore an Imperfect Object to present its allurements to it, the Soul can yield the whole, or principal, of its application to it: She is Mistress of it, to dispense it as she pleases, and if she yield it to an Imperfect Object, she ceases to think on God; or else the Divine perception becomes less lovely to her: The Light and Attracts Divine become less sensible and moving: Application to Inferiour Objects darkens the mind, and dulls its perception in respect of God; while, in respect of its New Object, it becomes more quick and sensible.

God, gradually falling into Sin and Death. The Gradation of this.

Chap VIII and forsaking God, unites itself to it more and more.

If now this Object was Evil in itself, the relish of it would be bitter to the Soul, and so there would be no danger of engaging its affections on it: But because it is, in its Nature, Good; Representative of God in its Being and Constitution, the Injoyment of it is relishing and sweet, as of realities and perfections given by God.

And the pleasure and Sweetness found in its Injoyment, do naturally more and more fix its application to it: Hence God becomes more disunited; and his infinite Lights and Graces less moving and affecting; till at last an Habitual application to this pleasing Object; and a firm resolution of fixing on, and of seeking Satisfaction and Contentment in it, as its proper End, render it wholly insensible to God: Whereupon the Divine Light and Grace begins to fail the Creature, or, more properly, tho' the Creature deserve to have it fail, it sollicitly a free Admission into his Heart, tho' the Soul, hardened by free, repeated Disapplication from it, is not touch'd or affected by it. But God continues a good while knocking at the Heart; he causes it to hear his Voice whether it will or not, till upon a full and peremptory refusal to co-operate, God totally withdraws his Luminous Graces, whereupon the Soul is plunged in Darkness, and all those Objects to which it apply'd itself, and which were before obedient to it, and receiv'd the Divine Light and Benediction through it, do change their Nature, and from Luminous and perfect, become Dark and Empty; and the Soul not finding, as before, its pleasure in them, changes its application and delight into Darkness and Disgust, every thing falling into a state opposite to that of its Original Constitution, in which the Creature being completely happy, it necessarily becomes, in this, that is contrary thereto, as miserable as it was happy.

VI. And thus we see in general how Sin was effectually committed both by Men and Angels. It begins in

VI. This method of Gradation proved by Scripture.

Distraction

Chap. VIII. Here then we see not only three sorts of Objects, God, ourselves and the World about us, and each of them endued with infinite Faculties peculiar to itself; but one of them, *viz.* the World perceivable in three different ways, Imagination, Reason, Sentiments and Ideas both of External Sense and Internal Passion.

IX. An Introduction to the different Manners in which Sin was committed. What is meant by Sins differing in kind and in Degree.

IX. Now in order to give a radical and distinct Account, how both Men and Angels sinned, and how their Sins do differ in kind and in degree; Let it be supposed that the Angel had only the Idea of God and of himself, and perhaps his Fellow Angels: And that Man had Ideas of God, himself, and of the Universe. I do not absolutely determine if the Angel had the Idea of the Material World, or if any Creatures were subjected to him: Whatever reasons I have to believe he had, I do here suppose the contrary in order to conceive more distinctly the Different Degree and kind of the Sin committed by Man and Angels.

I call of Sins a Different kind, when they differ in their General Objects, as are the Idea of one self and of the Universe.

And then I understand Sins to be of a Different Degree according as the Application is more or less fixt upon these Objects; more Constant, Frequent and Resolved, from whence arise the Different Degrees of both one and the other sort, and of every Inferiour Species of them.

X. A particular Deduction of the Nature

X. If the Schoolmen would see the whole Predicament of Sin in their method and way of Art, it is thus I do deduce it.

and Species of Sin. A passage in St. John explained.

Sins *Summum Genus* is a Voluntary Disapplication from God, its two Principal Species are, 1. Application to Self. 2. Application to the World, *i. e.* Spiritual Self-love or Pride, and Love of the World or Concupiscence; Which last may be divided into two Inferiour Species, according to the twofold relation which Man hath unto the World. 1. By simple Ideas formed by the Activity of Reason and Imagination. 2. By the Sentiments of Sense and Passion; one of which

which is call'd the Lust of the Eyes; (being an undue Application or Imployment of Reason and Imagination about the Objects of this Worldly System) the other, the Lust of the Flesh (being an undue Application of our Senses and Passions to these Objects.) And thus we see the three Capital Sins in their first Origin and Source are, are the Pride of Life, (or of a Thought that considers and admires itself, its own Being and Subsistence) the Lust of the Eyes, and of the Flesh, from which the beloved Disciple of our Lord, exhorts all who would continue Friends of God to abstain. * *My little Children, love not the World, nor the things that are in the World: If any Man love the World, the love of the Father is not in him. For all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, (it is a Disapplication from God) but of the World; (wherein is included the love of self, self being a part of the World.) Now the World passes away, and the Lust thereof; (these things do only tickle the surface of the Soul, but cannot satisfy its interior Desires; and besides, that little Pleasure and Delight which they afford, will quickly vanish away for ever, when the great Separation shall be made of Good and Evil;) but he who doth the Will of God abideth for ever; (he is always fill'd with interior, solid, refreshing Pleasures and Delights, as is the Will of God the inexhaustible Spring of Happiness and Joy.)* Moreover, these three Sins contain under them an infinity of Particulars differing in Degree, in Strength and Habitude, and attended with different Degrees of Darkness and Eternal Misery. Here then we see a World of Darkness as fruitful in its cursed Barrenness and Misery, as the World of Light is in Reality, and blessed they who shall never know it by a wretched, miserable Experience.

XI. Let us now consider what there could possibly be in Objects before the Event of Sin, to solicit and attract the Application of an Intelligent Creature, according to the Degree of their Reality and Perfection. An Object endued with but little Reality and Perfection, endeavours to conform it to that little.

XI. Ob.
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Chap. VIII. *ture to fix upon it. To conceive this Matter, it is necessary to remember what hath been demonstrated in the foregoing Book, viz. that every thing tends to communicate it self to others (especially to Man, as being more particularly related to him) endeavouring to imprint on them the Character of its own Perfections, and to the utmost of its Power to assimilate all others to it. This is an unalienable Property of every thing which God creates, it tends to communicate its resemblance to whatever it shines upon; and it is not its fault if others be not transformed into its likeness, by the force of its Natural Activity, which if it be alone, and the subject on which it acts, does not resist its influence, and suppress the Impressions of other Objects, is sufficient to transform into it self, the Object on which it acts; but much more if it does not only not resist, but assist and increase its influence on it: But we need not suppose so much, it is sufficient that it is a general Property of Nature for Objects to make Impression upon all about them, tending to assimilate them to themselves: So that an Object of little Reality and Perfection endeavours by its Impressions to attract the Application of the Intelligent Creature, to resist the Power of Intelligence, Imagination and Sense upon its poor Realities; it draws it I say to fix and center on it such as it is, whether of a more or less perfect Nature, it being impossible it should attract to greater Realities than it is possess'd of.*

XII. *That this way of Impression is natural, necessary, and not Evil in itself, provided the Impressions be received according*

XII. *Thus things in Nature necessarily act; not is there any Evil in it: It cannot indeed be otherwise for Reasons already mentioned: Because, 1st. There is a Natural and a Necessary Connexion between this Object and this Subject: Because, 2dly. This Object tends (according to the general Property of Nature) to Communicate, Multiply, and Represent it self, and to assimilate others to it: Because, 3dly. It can't Communicate or Imprint greater Perfections than it has. And that this Order in it self is good, appears in that every thing in Nature, however mean it be, is a Portraiture of God; and it according to the Order and Establishment of God.*

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the thing on which any Object makes Impression, receives it without prejudice to other Images of God, and above all, do not dishonour the Original of all Perfection; then all is well: It may lawfully receive the Impressions of every Creature; it may relish and enjoy them, provided it carry up its Application, Desire and Love to its Divine Original, and so use them to that End for which they were created, viz. that Creatures indued with Reason and Intelligence may relish and see the Divine Perfections imaged in them. But if this Creature turns its Application, Love, Desire and Acquiescence away from God towards his Creatures, he injures the Original of all Perfection, and extinguishes in his Soul, and in the Objects of his Abuse, God's gracious Influence, he sees God no more, whom he hath not sought, but becomes more and more separate from him, and falls into Darkness and Death.

XIII. It is not impossible for a Creature to receive Impressions, Sollicitations and Ideas from the Creatures, and remain still fix'd on God; or to apply it self to one without being distracted from the other. These things are well consistent: It was not only possible and easie to eye the Creator in a simple, general and uniform Manner, while it was applied particularly to Contemplate and injoy the Creature's Beauties; but also to receive and relish the Divine Impressions, while thus applied particularly to the Creatures. The Creature's Capacity was then Immense, and Large, and almost Infinite; the Eye of its Attention might easily have been fix'd steadily on the Creator, as its End, and all Things have been seen by and in him in an eminent way: For from him, as Rays from the Sun, all come, and to him they return as means directing to him as to our only End: And so the Intelligent Creature might have seen it self as one of the brightest Rays, and most excellent Means, and have loved and cherished it self for the sake of its adorable End, and well-beloved, endeavouring, by a Conformity to his most holy Will, to preserve and qualifie it self for his Injoyment; and thus we may conceive how the Impressions of God,

XIII. That
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from God.

Chap. VIII

of our selves, and of the Universe might be received together without Sin or Disorder.

XIV. The Creature might also receive their Impressions separate, in the Order of God.

XIV. Their Impressions might also be received separate in a very good Manner, and according to the Order and Establishment of God. The Intelligent Creature was capable of receiving the Divine Attracts and Impressions separate from any Creaturely Impressions. From these it had Power wholly to abstract, and resign its Application intirely unto God. This is the most Noble and Sublime Degree of Love and Contemplation. It was also capable to receive the Impressions of the Creator and it self, without any from the Creatures of the Universe, and to refer its own to the Creator, by an entire Devotion of its Being, Duration, Power, Activity, Love, Knowledge and all its other Qualities to him, by considering them only as Streams out-flowing from the Spring of his inexhaustible Love, that tend and return to him, in and for which it ought to praise him, and to be as it were swallowed up in the Love and Admiration of his great Perfections as its only End. In fine, the Impressions of God, and of the Universe might be received without its own, without any Intellectual, Reflexive Sentiment of itself; and moreover in the Knowledge and Injoyment of the Creator it might have perceived and tasted the Perfections of the Creature. For the Contemplation of God, and of the Divine Perfections, is the true Key to open the Knowledge of the Creatures, with the Taste and Injoyment of all their Charms and Attracts; and to unlock the deep and most hidden Treasures of Heaven and Earth. It is the Clue which whoever follows, will be sure not to be lost in the infinite variety of the Works of God. Let him only take care, in his Walks among them, to have God continually in his sight, to fix upon and to adhere to him; let him learn habitually to refer every thing to God, and to present to him all Creaturely Delights and Injoyments, considering that as we owe them to his Love and Bounty: So we ought chiefly to acknowledge and adore him in them.

XVI. Here

XVI. Here for certain Sin begins; it is impossible to trace it higher, or to go deeper in search thereof. Above it we see nothing but pure Reality: Below pure Nothing: The free Creatures actual Disapplication or Distraction from God, is therefore its first and only Source: Here Sin's Idea and Existence was first conceived, decreed and will'd; and the pleasure felt in the Object of Distraction is its Generation or Conception; and the Will or Resolution to repeat its Application to it, is the perfect Confirmation of this Decree; and the Extinction of the Divine Light and Graces which passed from God into this distracting Object thro' the Channel of the Intelligent Creature. This Extinction of whatever is Good that follows the Creature's cursed Decree, or full form'd Resolution is the Accomplishment of this deadly Monster, without Form or Light, or any Divine Feature: Then is brought forth Eternal Death; and the Creature, because the Objects of its Distraction are a source of Darkness and Confusion, without any mixture of Goodness, Light or Pleasure, accuses God, the Source of all Good, as if he enviously or grudgingly denied his Graces, whence proceeds hatred of him, with Blasphemy and Cursing: Here is the Consummation of Sin and Death, from which there is no hope of Remedy or Return; and if we see the Effect, not of the Divine Decree or Will, but the Fruit of the Creature's Thoughts; if Sin be traced backwards from its full Accomplishment and Resolution to its first Conception in Distraction.

Chap. VIII

XVI. That Sin begins in Distraction; whence also all its Effects, and even Eternal Death, do naturally proceed.

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XVII. That the surest way to avoid Sin, is to avoid Distraction by a continual Application to, and regard of God.

XVII. Be it then well observed by us, that all Sin hath its beginning in Distraction; not only when the Creature fell from its Original Holiness and Perfection into Impurity and Sin, but it is still fomented and encreased by it, and as the only way for our first Parents to have preserved themselves from Sin, had been to keep their Minds attentively fix'd on God, without straying from him: So now the way not to commit, or heal it when committed, is to keep him continually in our sight, and set him before us in whatever we do: If when things were in good Order, Distraction from God was of a Nature so Malignant

Chap. VIII. *Signant* as to alter the State of things, and change the best and most useful Means into dangerous Snares how much more certainly, now that our Ways are all rough and dangerous, will he fall into Ruin, who forsaking his Heavenly Guide, runs after every Object that *sanctie* suggests. * *Lo, they that are far from thee shall perish: Thou hast destroy'd all them that go a whoring from thee: But it is good for me to draw near to God,* says the Psalmist. A Divine and Important Truth, which, would we but take to Heart, how carefully should we avoid the infinite Distractions to which we expose our selves, without keeping God present with us, tho' he mean while so lovingly courts our Hearts. † *My Son give me thy Heart, and let thy Eyes observe my Ways.* We should then keep God continually with us, we should think of him with Delight and Love, make him the inseparable Companion of our Heart: We should live as in his sight, and propose his Glory in whatever we desire or undertake; and by thus walking with him, we should desire from him a Light and Strength sufficient to guard us from Evil, and to enable us to do good. (a) *They looked unto him, and were lightened;* whereas without this every thing runs to ruin, how Good or Holy soever our Conversation be in the sight of Men, who judge of Evil only by the external Signs: And he who before Men is as the Flower of Vertue, is oft-times before God consummate in Iniquity: We measure Sin by outward Signs, like Politicians, with whom no Man is punishable for his Thoughts; whereas, with God, the greatest Wickedness is voluntarily to cease from the Desire and Contemplation of him: And thus the Scripture speaks, where it gives us an Idea of Accomplish'd Sinners. (b) *They have not God before their Eyes:* (c) *God is not in all his Thoughts:* (d) *They have done this or that, but not by me;* (e) *they have forgotten me;* (f) *They have turned their Back unto me, and not their Face.* And in many other Schemes of Speech it assures us, that Distraction from God doth not only produce and cherish, but is itself the blackest Guilt: Whereas on the contrary, it recommends the walking with God as the only Source of Happiness.

* Ps. 73.
27, 28.

† Prov.
23. 26.

(a) Ps.
34. v. 5.

(b) Ps. 54.

(c) Ps. 10.

(d) Hosea
8. 4.

(e) Ibid.
v. 14.

(f) Jer.
2. 27.

pinels and Virtue. * *Walk before me, and be thou* Chap. VIII
Perfect. † *Remember thy Creator.* Which Exhorta-
 tions being made to Men after the Event of Sin, ought
 in reason to convince us not only that it was our Duty
 to walk with God before that sad Event; but that it
 is also very possible after it, to preserve our Thoughts,
 Desires, Contemplation continually fixt upon him,
 even in the midst of the necessary occasions of this
 Life. Men are not distracted by their Princes Pre-
 sence; but on the contrary it incites 'em to labour
 with more Courage, Diligence and Delight, and
 guards 'em against a thousand Indecencies, Faults, Ne-
 glects, which they might otherwise be guilty of: In
 like manner the Thought of our being always seen and
 beheld of God is a powerful preservative from Sin;
 it is the best and Divinest Counsel to defend against
 Temptation, to keep ones Heart continually fixt up-
 on and aspiring to him. This as an inspired Writer
 tells us was the reason why *Moses* was not terrify'd
 by the Angry Tyrant. || *He saw him who is in-* Heb. 11.
visible. 27.

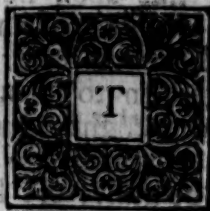
This was the habitual practice of Holy *David*, who
 sanctify'd prosperity, adversity, plenty, and even
 all Creatures to himself by turning his thoughts, and
 application with a fixed Eye on God, and conversing
 with him in the midst of Worldly Occupations and
 Injoyments. * *I have kept God always before my Eyes,* * Ps. 16.
and he is on my Right Hand, therefore I shall not Fall: 8.
Wherefore my Heart was Glad, my Flesh also shall rest
in safety. † *My Heart hath said, seek ye my Face.* † Ps. 27.
Thy Face, Lord, will I seek: Hide not thy Face from
Me: Nor cast thy Servant away in displeasure. Thou
art my Saviour and my Redeemer, O leave me not, nor
forsake me.

Thus we have discovered the Source of Sin, and
 the General manner of its Commission: Let us next
 consider, the different Manner and Circumstances of
 the Fall of Man and Angels, after having premised
 something concerning the Conduct by which the good
 Angels were preserved from it.

C H A P. IX.

Of the Conduct of the Faithful Angels.

I. It is here supposed, that the Angel had only the Idea of God, and of himself.



THE Angel, who continued Faithful, had not greater, nor perhaps so great Advantages from God, as he who sinned. However, this is certain, that they were not, as some imagine, determin'd, some to Good, others to Evil. These Fictions have been already sufficiently confuted. I will now in brief describe the Conduct of God towards the Angel, who kept his Station on the foremention'd Supposition, viz. That he had no Idea or Perception of Material, or any other Objects, but God himself, and Angels like himself. Which Supposition shall be here divided into two; in the first of which the Angel shall be consider'd, as having Ideas only of God, and of himself. In the second, as having the accessory Ideas of other Angels.

II How the Angel, who is naturally dark and void, is illuminated and filled by God.

II. First, I suppose the Angel to have had the Idea of himself; which, as hath been proved, considered simply, and as fixing on itself, is naturally a void, dark, confuse, and painful Thing: But considered as turning towards God, is Illuminated and made Happy, by the Eradiations of his Light and Goodness: Which when they made Impression on him, offering themselves to his Acceptance, soliciting his Consent, Desire and Application, and alluring him to God, in order to transform him to the Heavenly Likeness: If then, I say, the Angel faithfully Corresponded, and, laying aside all Application to, and Reflection on himself, applied and abandoned his Faculties to God, the Life of God, or God himself was conceived in him, as was demonstrated in the forgoing Book.

III How the Angel,

III. Secondly, I observe, that the Faculties of the who continued faithful unto God, without Distraction, might attain a final Establishment in Happiness and Perfection, by following the bent of his Faculties Divine.

Angel

Angel were very sensible, and susceptible of Emotions : Had a lively, quick Perception of the Divine Impressions made upon them ; and sought naturally, and with Ardour, Goods agreeable to their Nature, or a Felicifying Light and Joy ; and moreover, that whilst his Faculties adher'd to God, he plainly saw that all his Faculties, and their luminous, tranquillizing Objects, were purely owing to God's Goodness, who is the sole Origin and End of all Reality and Perfection, and separate from whom, all Faculties are dark, empty, confuse, painful Things. This Conviction incited the Angel to adhere to God with all his Powers, and readily to seek in him, the Impressions of Light and Joy, to which his Faculties strongly did incline, as their proper Good ; and to this Liberty consents, strait conducting towards God, and his alluring Divine Impressions, all its subject Faculties and Powers, as if it had thus answered their ardent Desires of Felicity and Joy. You solicit me to seek after Objects necessary to your support, and well Being, and to fill you with Light, Satisfaction and Contentment : I consent to satisfy your Desire. Lo, here is God. Come, O my Heart, O all my Faculties, receive him for your Nourishment, your all ; your Light, your Happiness, your Rest, your Delights, and your only Portion. Lo, here is your Creator, and your End, the only Source of Light and Bliss.

In this manner the Angel, while he remained faithful unto God, considered the Impressions of his Faculties, manifesting his Love to himself, and his natural Powers, by conducting them to God, offering them to him, as Servants to fulfil his Will ; and desiring thereafter to be intirely devoted to him ; and from this he continually ascended to more noble Degrees of Love, so as to forget himself, and his own Felicity, thro' zeal to devote himself to God purely for the sake of God, with an entire forgetfulness of self : By these Degrees we may conceive the Angels to be establish'd and confirm'd in Happiness.

Chap. IX.

*IV. How
the good
Angel con-
ducted
himself
towards
other An-
gels*

IV. Suppose we now the Angel to have had the Idea of other Angels ; and first of Good ones like himself : Those, according to the property of Beings, naturally communicate their Realities to one another, the good Angel made Impression on his Fellows and they reciprocally upon him. But all are full of God, of his Light and Love, and sought naturally, and with ardour, the Divine Light and Joy, and to perfect themselves more and more for, in, and by means of them : And therefore the Communion of Impressions among them needs must be most admirable and delicious, scattering upon each other glorious Rays of Light and Love Divine, with a Holy Love of themselves and one another, mutual Joy and Increase in Good and Divine Congratulations of each others Happiness ; and, in a word, a mutual Communication in God of all their Happiness and Perfection, Complementing each other, I am wholly yours in God.

*V. Reci-
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on of God
and Blef-
sed Spi-
rits : How
they disco-
ver to
each other
the know-
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their E-
state.*

V. The Blessed Angel being full of God, and of his Light and Love, and careful to preserve himself for him, made on his fellow Angels lively Impressions of this Light and Love, and of himself as a Lover or Friend of God, zealous to preserve himself pure for the Divine Injoyment. This tended to make his fellow Angels Friends of God, and of such as loved him. Those Impressions, strengthened with like ones of their own, the Angels reflected on him, who had thus prevented them ; whereupon we may conceive between the Holy Angels a Divine Rencontre and Contention, who should excell in Divine Caresses and Congratulations of the Lights, the Love, and incomparable Charity of one another ; and who in Charity should be most devoted to the others, and who most zealous to celebrate the Creator's Praises : To this Divine Rencontre of Love, Millions of Angels bring their Lights, their Love, Charity and Joys Divine, all striving to excel in Love and Praise, producing in the Hearts of all unspeakable Delight and Joy : Thus they continue in a mutual Communion of Joys Divine, till God, by powerful, renew'd Attracts and Impressions of his Perfections, invites 'em to a Banquet of the Divinity, to admire the Glories of his Essence,

Essence, the Powers of the Father, the Lights of the Son, the Delights and Joys of the Holy Spirit : To this Heavenly Feast all run with Transports, and plunge themselves, with all their Powers, in the deep Abyss of the Divine Perfections, forgetting themselves with Wonder and Amazement ; 'till God brings them to themselves, and makes 'em to see and reflect upon the new Beauties and Excellencies with which they are adorned, by Contemplating the Glories of his Essence ; whereupon they repeat their first reciprocal Communion, Congratulating one another's Felicity and Perfection, and extolling God with infinite Transports of most Holy and Ardent Passion. This is Eternal Life ; an endless Circle of Blessedness : It is thus in brief, that the faithful Angel Conducts himself towards God and his fellow Angels.

VI. Let us next suppose that an Angel sees another in an Evil State : Now this Evil may be considered, as complete and resolved upon , or, as imperfect, or not resolved upon ; but wavering, and in suspense between two Objects. By this Division of our Supposition into two, we shall discover how the Good Angels behave themselves towards sinful Men, who are as yet in a state of Weakness and Infirmary. If then an Angel see a created Spirit involved in Sin ; but with such mixtures of Ignorance and Infirmary, that hope remains of his return to God ; he will dart forth, on this unhappy Spirit, Rays and Impressions of the Light and Love of God, and of a just and regular Love of Self, for the sake of God, and of a research and desire of Divine and Salutary Joys, and of Good Will and Love for others.

And the infirm Sinner, the suppos'd Object of the Angelick Spirit, will also reflect Impressions on him, as well by good Thoughts, and such other remains of Goodness as are left in him ; as by reflections of the Light which the good Angel darted on him : And hence the good Spirit will discover the Sinner's state, in the same manner, as I shewed * above, that the Idea of Sin was seen by God : He will presently perceive, that the Impressions which the Sinner makes upon him, are not like those which come from his

Chap. IX. own Fund : He will see the Imperfection of his State ; that he is not confirmed, nor resolved in Sin, because he admits some good Impressions made upon him : And thus the Angel will see and know the Wants and Imperfections of the Sinner ; both what he hath, and what he is capable of, and will regulate his Conduct toward him accordingly : That defect of Goodness which he discovers in him, he will entirely detest and hate ; but will rejoice on account of such remains thereof, as he discovers in him, and endeavour to improve and make it perfect. He will earnestly desire to see him fill'd with all the Good he is capable of, and in order to it will assist him to the utmost : The Good and Evil he sees in him, will actuate his Desire and Hope ; a Desire and Hope to see the Destruction of Sin and Evil will dispose him to open the poor Sinner's Eyes to see the deformity of Sin, to imprint a horror of it, and assist him to do violence to himself to overcome it ; the same Desire and Hope will incite him to endeavour the Improvement and Perfection of all Good in him, to shew it to him by the Light Divine, and to stir him up to the Love and Research thereof : His Conduct towards the infirm Sinner will be tempered with Charity, Truth and Justice : He will, as far as in him is, discover to him the true knowledge of Good and Evil, divert him, in Charity from the one, and allure him to the other : But he will act, in this, with Truth and Justice, abhorring Flattery and Dissimulation : Nor sparing, if need be, hard and violent Impressions, to exterminate those Evils which the soft Impressions of Light and Love will not perswade the Sinner to quit : For even these Impressions, tho' sweet and delightful to them who are disposed to follow 'em, are harsh and violent to them who do resist them ; as a Vessel goes smoothly on with the advantage of the Wind, but if it sail against it 'tis unreasonable to expect the Wind should turn as we would have it. No, tho' it was calm before, and still blow in an even, steady manner ; yet, when we steer opposite to it, it is rough and violent 'till the Ship changes its Course, and sails with it.

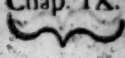
All this does shew how they, who think themselves to be strong in God, should demean themselves towards their weak and infirm Brethren, who are in Sin and Error. Men who are truly Christians should regulate their Behaviour towards each other, as the Good Angels do : If Men are resolutely Wicked, their Conduct must be different, as was that of the Faithful Angels towards the disobedient Ones, which I go to describe.

Chap IX.

VII. Tho' the Angel of Light had Power to eradicate his Luminous Impressions upon the Angel of Darkness, the latter had no power to act upon the Good. The Reason is, because Light and Good are naturally communicative, and tend to multiply every where, and in every thing, in vertue of the Property received from God. But Darkness and Evil are not naturally and of themselves communicable, except to Subjects that are willing to admit them. To be Communicative is a Property that can only come from God, which Sin and Darkness do not ; but are a Nothing, or Monstrous Subsistence to which God never gave Existence or Idea. Darkness and Evil have therefore no Power over Reality and Good : Nor can all the Devils in Hell do the least hurt to a Spirit confirmed in the Felicity and Light Divine. The Element he dwells in is above their reach ; nor have they knowledge of what passes there ; Fraud and Malice are meer Nothing, Impotence itself in respect of him : But if Men are willing and disposed to receive the Impressions of Darkness and Evil, they then are Communicable ; for tho' they are not naturally so, the Will nevertheless is free to admit 'em, and its Consent impowers the Evil Spirits to make Impressions on a Subject distracted from God, and occupied about an Object, whom his Distraction from God hath fill'd with Darkness, and subjected to the Power of the Devil, so making it an Instrument fit for him to act by.

VIII. There is therefore no other Communion between Good and Evil Spirits but this ; the Good Angels, and all that are in perfect Union with God, do know the Thoughts and Depravations of the Wicked better than they do themselves.

VII. The Conduct of the Faithful Angel towards the Angel of Darkness: That the Good Angel hath power over the Wicked, but these have not over the Good. That it is generally true, that Good hath power over Evil: But Evil has not over Good.

Chap. IX.  dart forth their Luminous Impressions, which return to their Source, according as they are variously reflected, and by their return inform the Good Angel of the Privation of God, and his Beatifying Lights and Graces, in which the Sinner lives, *i. e.* give him an Idea of the Sinner's State, his Thoughts, his Actions, Qualities and Powers, with all that Mass of Malignity that is in him in all its Degrees, Strength and Circumstances, all which Particulars are more certainly known to the Good by the return of these Luminous Impressions, than they are to the Wicked; because the Motions of the Wicked are in themselves Dark, Irregular and Confuse, but the Impressions of Light always return in an exact degree of Justice and Proportion. And for this Reason God, and Spirits in union with him, do understand the State, and the most secret Thoughts of disobedient Spirits, whenever they please to radiate their Light upon them, better than they themselves. It is vain to think to hide ones self from the Light Divine, it doth and will manifest every thing; nothing is hid that shall not be revealed by it; it shines on what it pleases, and sees into the most interior Nature of whatever it shines upon by its Admission, or Rejection of it.

IX. How
in Consequence of
this knowledge the
Good opposes the
Wicked in
virtue of
the Divine
Light.

IX. Now tho' the Good Angel receive the Reflection of his Luminous Rays, and hereby thoroughly sees the State of Wicked Spirits; he is not distracted from God, but continually receives his refreshing Luminous Impressions, and hath therefore a Divine sense and feeling of the contrariety of the Impressions made by God, and by the Light reflected from the Evil One; and because the Divine Impressions are natural and agreeable, he formally opposes all the Dark, Malicious and Perverse ones which naturally come from the Wicked Spirit, and endeavours to imprint on every thing a signature of the Divine Impressions; and the Opposition he feels within makes him irreconcilably to hate the Works of the Evil One, and the Obstinacy and Perverseness with which he opposes God.

X. And

X. And thus we see how a Created Spirit, who Chap. IX.
 hath for his Objects God himself, or Spirits like or
 unlike himself in Nature and Disposition, receives their
 Impressions either separately or together in a manner
 agreeable to the Order and Establishment of God :
 If he act in this manner, he conforms to the Consti-
 tution of the Impressions which Objects make upon
 him, to attract and assimilate him to themselves :
 Thus Liberty does Justice to them all, without be-
 ing Injurious unto any. That Object which makes
 the most Divine, Luminous and Delightful Impressi-
 ons, and which is the Original Spring and Cause of
 all the Attracts and Impressions of other Creatures ;
 to it Liberty makes an offer of its most Divine, Ca-
 pacious, and Noble Faculties, devoting to it in an
 unlimited manner its Supreme Intelligence, Love and
 Joy, fixing upon it as its only End, and referring
 to it the Glory of whatever Impressions other Objects
 do make upon it, as being the Original Source of all
 their Realities and Perfection.

X A Re-
 capitula-
 tion. A
 Spirit that
 hath God,
 himself,
 and other
 Creatures
 for his
 Objects,
 cannot Sin
 if he re-
 ceive
 their Im-
 pressions
 according
 to the Or-
 der of
 their Na-
 tures.

To inferior Objects, whose Impressions are less Lu-
 minous, Delightful and Attracting, it divides by just
 Measure and Proportion, not its Infinite and Eter-
 nal Powers, no, these are reserved for that Infinite
 Eternal Object, to which they incessantly aspire ; but
 those whose Operations may cease and be extinguish-
 ed, which it is often forc'd, to limit, restrain, and
 impose a silence on : Such are our Faculties of Rea-
 son and Meditation on the Creaturely Ideas, and the
 like. Nor does this moderate Application to inferi-
 or Objects distract the Mind from God, because the
 Mind that corresponds with Justice, traces the Crea-
 turely Impressions up to God, their Original Cause ;
 and having found him, it takes leave of them to engage
 its Faculties in admiring the Perfections of their Cause,
 and to receive the Emanations of his glorious Essence ;
 till this Source of all Excellence and Perfection leads
 it abroad again, to walk and review with Admiration
 the Beauty of his Works, to delight it self in them,
 and be refresh'd with the exquisite Odours which the
 Outworks and Furniture of the Magnificent Friend,
 who leads it forth to view his Glory, are all of them
 perfumed with.

It

Chap. IX. It follows then, that before the Event of Sin, Liberty needed only to follow the Impressions of the Creatures, considered together, and not apart; and that while it did receive their Attracts and Impressions, according to the Original Order and Establishment of God, it was happy, and incapable of sinning, however it varied its choice among them, admitting them by turns in the Order and Establishment of God.

XI. *The Method or Gradation of the Perfection of the Faithful Angel, unto his Establishment and Election.*
* Ch. 2.

34.

XI. When the Created Spirit hath conducted his Liberty in this manner, and freely applied his Faculties to the Impressions of the Objects, of which he had Ideas: Let us next consider what further Degrees, must be passed through, before he be so establish'd in Felicity, as to be incapable of falling.

To conceive this Matter, we need only to apply what hath been said * above, concerning the Labile Creature, and the Progress of his Perfection, how it is carried on, from the first consent of Liberty 'till it is confirmed: God's gracious Lights, and a liberal Communication of his Blessings, do not fail to assist and co-operate with the Creature's Acts, whereby the Angel is more strengthened and confirmed in good, than was possible to be by the sole Efforts of his natural Powers. He plunges himself (as I may say) in the Element Divine, whereby he becomes divinely tempered, and powerfully dispos'd to Good; with which Disposition and Temper, God does further co-operate by his free Benediction; rendring his Activity and Powers infinitely more lively, strong and vigorous; and because these things do naturally tend to dure and reproduce themselves, they become habitual and strong: The Angelick Acts are reproduc'd with a marvellous Facility, and God amorously corresponds by his Grace and Benediction; and after the Angelick Will hath approved itself constant, in adhering to God, during a sufficient time of Probation; it is at length establish'd in a full and irrevocable abandon to him; who never fails to communicate himself in as free, absolute, and unlimited a Manner. And this Blessed State is what we understand by the Confirmation and Election of Angels,

And so the Scripture is to be understood when it speaks Chap X.
* *Elect-Angels.* And here we see the Chain of
their Eternal Salvation.

* 1 Tim.
5. 21.

C H A P. VI.

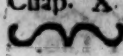
Of the Fall of the Rebel-Angels.



CONSIDER we now what hap- I. *Advan-*
pened to the Rebel-Angel. He *tages in-*
injoy'd Originally the same *Ad-joyed by*
vantages, as He who continued *the Rebel-*
Faithful: The same Divine Facul- *Angel be-*
ties, Objects, Felicity, Liberty, *fore his*
End, and attracting Graces were *Fall,*

even and proposed to both. Predestined he was by
Creation to Eternal Life, and to enjoy it, in an
unlimited, Noble, and Perfect Manner, viz. with
choice and Freedom: Nor can we doubt; but, at first,
he corresponded with the Divine Impressions, re-
ceived an infinity of Grace and Benediction from the
hand of God; was fill'd with Light, with joy and
glory flowing from him the Source of Blessedness, in
whom at first he sought it: Tho' afterwards he left
his Post, as the Scripture witnesses, where, speaking
of the Evil Angels, it says, * *The Angels who kept* * Jude v.
their first Estate, and left their own Habitation. 6.

II. The Angel, in proportion as he received the II. *The*
Divine Impressions, and corresponded with them, *Angels*
increased in Perfection, Intelligence, Light, and joys *Fall be-*
Divine: The Sense and perception of which was not *gan in an*
evil, so long as his Faculties aspired to higher De- *Excessive*
grees in virtue, and perfection, and to the Divine *Appascari-*
light, and Blessedness, in a manner worthy of them, *on to the*
and he sought to satisfy their aspirings, by Objects *Senti-*
agreeable to the soliciting impressions of his Facul- *ments and*
ties, according to the Divine Order and Constitution, *view of*
their Di-
vine Perfections, referring them to themselves, and not to God: Dis-
tortion from God produced darkness in them.

Chap. X  as the Faithful Angel did : But instead of regulating his Application as the Reason of Things required and keeping it in bounds of Moderation, he suffered it to be excessive and unreasonable : First, his Liberty ingaged his Application too far, in the Sentiment and view of his own Perfections, to a neglect of God : rendring the Attracts and Light Divine less Sensible and Relishing : Hence Darknels by degrees overspread his mind ; I say by Degrees : For God did not immediately withdraw his Luminous Attracts, but continued and increas'd them, knocking more loudly at his Heart, to reduce him to God, and if possible to recal him at his first straying, and so prevent his Ruin and Destruction. But the increase of God's Grace and luminous impressjions served, by his abuse, only to increase his Distractiön : The view of his luminous perfections, and the Joys and Delights resulting from them, fill'd him with Sensuality and Self-love to which he abused all God's Graces, designed to recal him, seeking only his own Satisfaction in them.

III. *The Continuation and Consummation of the Angels Fall notwithstanding God's Gracious Endeavours to prevent it.*

III. Now here it is, the Misery of Man begins, viz. In seeking himself in all the Attracts and Inclinations of his Faculties, turning all these inward upon himself, with Admiration and Sensual Delight : Proposing to find in himself, and in his own Idea, which intirely fills his Mind, that Happiness and Injoyment to which his Faculties aspire. For by turning his Faculties upon himself, he turned them away from God, and so caused Insensibility and Darknels to come upon him ; which daily increasing he became at length intirely insensible to the Divine Attracts, to the Light and Happiness that come immediately from God ; the which he sought only in himself ; so making himself his Principle and End : And here should God have dealt with justice to him, he might justly have withdrawn and extinguish'd all the Divine Lights and Gracious Influences ; but as he is Merciful and Gracious, so I firmly believe, that he did not presently withdraw, but continued the offer of them ; increasing his Gracious Drawings and Impressions, so as to dart forth his most bright and lively Rays, to penetrate and recal the Distracted Spirit, and to display all

all possible means to prevent his Fall: Till at last this Chap. X.
 wretched Spirit, vain in his own eyes, referring to
 himself, as Principle and End, all the Divine Impres-
 sions; and wholly taken up in seeing, feeling, and
 seeking himself: Disposing the Divine Influences as if
 he were Master of them, and imagining perhaps,
 when he felt the Divine Allurings, that God was
 dependent on him: (As the thoughts of a Proud vain
 glorious Spirit needs must be very Extravagant:)
 God, who cannot assist, nor co-operate with Evil,
 withdrew his Divine Lights and Graces, seeing they
 were abused without hopes of any Amendment by
 them. And thus we see the Angel of Light plunged in
 Eternal Misery and Darkness, reject of God, and
 transformed into a Devil.

IV. So here we see him reprobate by his own Free-IV. *The*
 will: It is not the Effect of any predestinating De- *Misery of*
 cree, or Will, or Act, or even Consent of God: He *the Devil*
 wholly disapproves it, and it is contrary to his Will: *is not*
 God hath no otherwise contributed to it, than by lea- *from a*
 ving Liberty to act agreeably to its Nature, and letting *Predesti-*
 so happen to the Angel, even as he will'd. It was *nating*
 his own Free-will to turn his Faculties constantly to *Decree;*
 himself, to see, and feel, and seek in Himself his All; *but is the*
 the Source of his Happiness and Light: God there- *Pure Ef-*
 fore abandoned him to himself, and retired from him: *fect of Li-*
 Whereupon the Angel possess'd and felt himself, such *erty,*
 as he really was, the Source of no good at all. For *which*
 when the true Source of Light and joy was dry'd *turned his*
 away, and all his Faculties of Research, Activi- *Faculties*
 ty and Endeavour continued to make impres- *away from*
 sions on himself, and found an intellect void of Light; *the Source*
 and Amorous Faculties, without an infinite Good; *of Good,*
 then did this Spirit feel himself in a Confuse, Misera- *the Ori-*
 ble, Restless, Void, Condition, having only himself, *gine of*
 and his own dark painful motions to feed upon, and *the Blas-*
 satisfy his infinite Desires, and seeing moreover an *phemies*
 utter impossibility to derive from its natural Fund, *of Dam-*
 that Light and pleasure to which he did aspire, he *ned Spi-*
 turned himself to hate and blaspheme the Author of *rits.*
 his Being, for not creating him of such a Nature, as
 to

Chap. X. to derive, like him, his Light and happiness from his proper fund.

V. The capital Sin and Obduration of the Devil: The Light and Grace of God are his terriblest Torment: Why he is Incurable.

V. And when all those Acts were obstinately repeated, during the time limited for Forbearance, they became confirmed in a full and resolved habit, of making himself the Principle and End of all his Conduct. This is the Great, inveterate Sin, the first Foundation, the strongest Chain that binds the Devil fast in Hell. It is that Sin which makes the Remembrance and Thought of God a Terror to him: Nor does any thing give him such Horrour and Confusion, as to eradicate on him the impressions of the Light and Love Divine. For a Deliberate habitual Self-adhesion renders the Devil incapable of admitting the Divine Impressions: The more he is invested by them, his Darkness, Confusions, Horrours, and Emotions are more confined and concentrated within; and are therefore more sensible and painful; and consequently then do the Evil Spirit most sensibly taste and feel the vacuity, Confusion, disquietude, and vanity of all his Efforts. And hence it is that there is nothing which the Devil dreads and flees from with more Abhorrence, than the presence, the Light, and Love Divine, and their remembrance: Because, in them, he finds his greatest and most uneasy torment. The Greatest favour God can do him, is to abandon him to himself: Tho' the more abandoned, the more void, dark and miserable he is: And that which makes his Condition desperate and incurable, is, because, that which he desires and chuses for his Relief and Ease, is the Source of his Misery.

VI. That these Disorders are not incredible: That Resemblances of them may be found even among Men. VI. It is not a thing incredible that there should be so terrible a Disorder, since, even in this life, some Men have come so near it, as never to be in more torture or Disorder, or to have greater aversion and disgust, than in serious Discourses concerning God's Holiness, Truth and love: Or in impressions made on them contrary to that way of Research, which they in imitation of the Devil, make by themselves, and their own Light: Or to those Sentiments of Delight and Acquiescence which they find therein: Or, in fine, to their habitual State, Disposition, Glory

Pride

Pride, and Vanity of their Natures. This is the Chap. X.
 Source of what is called *Odium Theologicum*, consist-
 ing in a Love of ones own Disease, (lyes and darknes)
 and a desire to eradicate and destroy whatever is op-
 posite thereto; which is a Diabolical Spirit, and it
 was to Men of this Mind that those words of Jesus
 Christ were spoke. * *You are of your Father the Devil.* John 8 v.
He was a Lyar and a Murderer from the Be- 40-44.
ginning: You cannot hear nor receive my Word:
You seek to kill me, because I tell you the Truth. In-
 deed such Men are almost as Incurable as the Devil:
 In like manner we see Nothing is more Intolerable
 than Instruction to them who are wise in their own
 Opinions. They who are ticklish and quick of feel-
 ing, tho they have grievous wounds about 'em, can't
 bear to be touch'd in order to a Cure: And there-
 fore God will leave them to themselves, after ha-
 ving sufficiently display'd his Grace and Mercy,
 and seen that they only serve to increase Abuse,
 and to confirm them in their Evil State: At the
 Final Judgment, he will, once for all, eradicate
 his Glories on them, to convince them of the Equi-
 ty of forsaking and leaving them to themselves, af-
 ter which, so far will he be from inflicting on them,
 as some imagine, Eternal Pains and Misery, that
 he will no more concern himself about them. No,
 they will carry a sufficient Hell of Miseries about
 them.

VII. Now let's consider the Rebel Angel as ha-
 ving an Idea of other Angels, of the same nature
 with himself; but some Inferiour, others equal in
 Order to him. By Angels of an Inferiour Order I
 understand them, who, tho' they receive their Lights
 and joys immediately from God, do nevertheless re-
 ceive the first Impressions of Infinite Diversifications
 of them; by the means of other Angels, who may be
 call'd Arch-Angels: As when, e. g. God hath enter-
 tained his Angels with the Contemplation and Frui-
 tion of some particular Excellence of his Nature, and
 is minded to feast them with the Injoyment of an-
 other. The first Signal or Impression of it is suppos'd
 to be given to the Arch-Angel, who strait signifies to
 the

VII. How
 the Devil
 might pro-
 bably se-
 duce his
 Subject
 Angels.
 An Idea
 of the An-
 gelical Sa-
 persority.

Chap. X. the rest the Creators Will, of turning their Application to a New Glory of his Essence; the Pomp and Magnificence whereof he is minded to discover to them: and as the Arch-Angel first turns his Contemplation to it, and freely resigns himself; so all the rest immediately follow, injoying God, without further regard of the Arch-Angel who led them forth, till he gives another Signal to lead to the Contemplation of another Excellence of God.

VIII. How the Angels were seduced by their head: That Men upon Earth do copy after them in the Conduct of their Souls.

VIII. I wish these things were well considered by us, as being the Originals which Men do copy after. The Guides of Souls both Good and Bad; their Good and Evil Conduct; their Fidelity, Seduction, and Behaviour, the Duty which their Hearers and Inferiours owe them; and how the Direction of their Guides is Instrumental, either, to save, or damn them, are all depainted in the Angels Conduct, to be as a Prototype to the Worlds End. Now before the Arch-Angel apostatiz'd and managed his superiority according to the Order and Will of God, besides the Common Impressions made on his Subject Angels, and which the Good do mutually make upon each other, he imprinted on them the Characters of a brighter Excellence and Light, peculiar to himself. Thus the Inferiour Angels, whilst they adhered to God, received with joy, as in, and for God, the Excellent Impressions of the Light-Divine, and of their Arch-Angel, who was yet a friend of God; and by him, the Signal to vary the Divine Contemplation and Injoyment: And because their whole Felicity consisted in it, it increased their Love to the Arch-Angel, who was Instrumental to lead them from Perfection to Perfection, or to change them as the Scripture Speaks from Glory to Glory: His Divine Employment endeared him to them, and they were loving, Respectful, and Obedient, as well on account of it as of his Divine Prerogatives and Perfections.

IX. The Fall of the Inferiour Angels occasioned by a too great Adh-sion to their Arch Angel, an over-lying his Conduct, and too blind Obedience to him.

IX. The Application, Obedience and Respect of the Inferiour Angels to their Prince, became by degrees Excessive, especially when the latter placed

on himself that Love and Admiration, which is due to God: In Consequence of which Disorder, the Impressions of Light and Grace, by him convey'd to them, were mingled with Impressions tending to draw their Love and Esteem towards himself, and to make them relish and regard these Divine Impressions, as if they came from the fund of Perfection Essential to him. Which mixt Impressions the Inferiour Angels too readily admitted, and consented to, violating the Great Duty indispensably required of them, *viz.* to Adhere to God as Principle and End of all Excellence and Perfection, and from, and in, and by all things to return to him, and delight themselves in, and with him: Carefully observing their Prince Angel's Conduct, with a Mind disposed and ready to Anathematize and to forsake him, if he presumed to stop them short of, or to direct them to any besides God: As well knowing that their Subordination and Obedience was founded solely on their Relation unto God, (*viz.*) that, by means of it, they might obey, and fix upon him, with greater Unanimity, Love and Order. But when once their Prince Angel put himself in the Creators stead; and, instead of conducting them to God, drew them to admire himself, it did not only evacuate all Obedience and Respect; but, even, obliged them to hate him, and abandoning his Guidance, to resign themselves to God alone, who would, no doubt, have amply provided for them, what was fit and proper. But, instead of acting thus, a Respect and Adhesion to their Prince Angel, a tenderness for, and too great an Application to his Impressions, and a blind Devotion to his Orders, were too strongly confirmed, and deeply rooted in them. The Natural Laws by which things through long Duration and repeated acts are strengthened and confirmed in Habits: And also the New Impressions of Attracting Lights and Graces which the Arch-Angel, who as yet received them from God, made upon them: These, I say, tho' mingled with selfish regards, tended to increase their Respect and Devotion to him: They perceived that the Lights and Pleasures were Divine; and their Adhesion to their Prince, and his Impressions on them,

H disposed

Chap. X. disposed them to regard him as the Original Source, and *absolute Dispensator* of them: This Disposition of referring to the Arch-Angel the Irradiations received by his means, rendred them more and more Insensible to the Impressions which came directly from God: The Arch-Angel continually renewed the Divine Impressions on them, more and more; whence they became more devoted to him in Application, Respect, and blind Obedience; submitting to his Conduct without examining it by the Light Divine; whereby they gradually became so dark and Insensible to the Impressions made immediately by God, as to admit none unless convey'd to them by the Prince Angel: And thus the Sin of the Devils Angels was formed, and they became Companions of his Fall. For when God retired from him, and deprived him of his Light and Gracious Influence; Darknes, Confusion, Torment, and Horrour succeeded in their room, in which the Angels were involved together with their Prince, as a just Punishment of their obstinate and resolute seeking in him their Lights and joys Divine: So that, by his Fall, they also were deprived of them, and became partakers of his Miseries; no more to receive that Gracious Light which they wilfully rejected, by turning themselves away from its Original Source: Tho' it is to be observed, that God did not withdraw his Influences from them, till by a sufficient tryal he found that his Greatest Graces, by their perverseness and abuse, disposed them only to despise and forsake him, wickedly preferring their Arch-Angel before him.

X. That the Fall of the Devils Angels, was the Effect not of the Will of God, but of their own Will. X. Thus were the Angels involved in ruin, together with their Prince, by adhering too much to him, and seeking in him that happiness and bliss, which they ought to have sought in God alone, or to have referred to him. All which, it is very plain, was not the Effect of the Will of God, but solely of their own wilful and obstinate adhesion to the Impressions of their Prince; whence the Divine Attracts, tho' in themselves infinitely more forcible, became Insensible and Inefficacious to them, till God at last, finding blind and obstinately to adhere to their Prince. Their Reprobation.

ing

ing that all his indeavours were in vain, and that his Lights and Graces served only to increafe their Sins, was forced to retire from them: Herein consists their Reprobation, which comes positively from themselves alone? God only leaves 'em to their Liberty, and gives them up obstinately and blindly to adhere to their Prince Angel: Whether any among 'em escape the fall it is impossible to know except God reveal it. Chap. X.

XI. The Impressions which the Rebel-Angels made on others not Subject to them had not so bad Effects. Before the entire privation of the Divine Impressions, and they acted indeed upon other Angels, with Impressions mingled with selfish Relations: Which mixture, or absence of a Reference to God, the Faithful Angels soon perceived, and strait withdrew their Application, Consent, and Love from the Defective Impressions made upon them, with a Hatred as great as was their Adhesion and Love to God: Endeavouring to recal the Apostatizing Angels by contrary Impressions. But their Charitable Endeavour was to as little Effect, as were the Gracious Impressions of God himself. Whatever had not a Reference to Self, they were insensible unto; seeking in their Correspondence to Imprint on their Fellow Angels a selfish regard, and to boast themselves as the Source, and absolute Proprietors of Light and Bliss; and, by their false witness unto God, to efface the Consideration of Him as Principle, and End of All things; thus (as much as in them was) murdering the Image of the Living God; on which account the Devil is call'd * *A Murderer from the Beginning*. But the Holy Angels continued Faithful unto God, opposing the Impressions of the Devil; till the Light Divine being totally withdrawn, he had power only to make Impressions upon himself, and those wretched Spirits, to whom, because they depended wholly on his Dispensation, he is now become a Source of Darknes, Confusions, Horrors, Torments, and infinite Evils Essential to him. XI. How the Devil and his Angels could not seduce the other Faithful Angels.

XII. It is true indeed these things are not particularized in Scripture: It do's not directly mention the Scripture doth not Particularize these things, they are however founded on certain Principles.

Chap. X.

either the Creation, or the Oeconomy, or the fall of some, and the Establishment of other Angels; much less the Means, the Degrees, Time and other Circumstances, by which they were effected. But as the Silence of Scripture concerning the Creation, Different Order and Degrees, the fall of some and establishing of others, is no argument against the Truth of these things: So neither is it against the Means, Time, and other Circumstances of them. Only we must beware of fixing them too precisely: Nor shall I, I hope be accused of doing so, seeing I leave these Circumstances undetermined: The Truths considered in themselves are Rational and Instructive, have Intrinsic Characters of Solid Truth, and will have the Evidence of Demonstration to such as can comprehend the Principles on which they stand, which are as follows.

1. That with Subjects of the same Nature, (as the Angelick and Human Spirits are,) God acts alike, because he is Constant, Wise, and Just.

2. That God always acts with Truth, (offering his Lights) with Goodness, (seeking the Happiness of his Creatures, and removing Evils from them,) and with Justice, (forsaking none but who forsake him, and resolutely forsaking only such as fully and resolutely do forsake him.)

3. That the Nature of a Spirit is not to pass in a moment from one state to another entirely opposite, as from Light and Happiness, to Darkness and Misery: From pure Goodness to pure Evil: From Friendship, to Enmity with God. *Nemo repente fit Turpissimus*, says one very truly: And besides the Scripture in the passage above cited from St. James, * plainly intimates the Different Degrees of Sin: And both reason and Experience clearly prove it to whoever examines what hath been said † above of the Nature, Source, and Establishment of Habits.

* Ch. 8.
6.

† Ch. 11.
5.

XIII That
the Certainty of
these

XIII. If then we do allow these Truths, and that, as hath been already proved, every thing tends to persevere in Being, and communicate itself: All that Principles and Conclusions cannot without extreme absurdity be denied: God never Will'd the Death of Sinful Angels, but that they should return and live.

hath

hath been advanced concerning the Conduct of Good and Evil Angels, may be deduced from them in a Geometrical Evidence and Certainty: To the three principles abovementioned we may add a fourth, *viz.* That God always acts by Order, without Precipitation or Violence: Allowing time to every thing to confirm itself in the state to which it tends. Some by a Machinal and pure Brutal Nature: others by Choice and Freedom: But All requiring by their Natural Constitution a certain continued course or Method to establish themselves, according to the Principles of Habits, it is extremely absurd and impious, against God and Nature, to imagine Angels to have been Created, some habitually good, others wicked, or destined to become so: Or some confirmed in Goodness from the first act of virtue, others irreversibly rejected, from their first detour from God, or Evil act committed by them, without allowing them either time, or recal, or any Grace; or, in a Word, without being as favourable and gracious to them, as Men use to be to such as are not resolutely and maliciously hardened in iniquity: Would the Devils speak the Truth, I question not; but they would own God to have been in respect of them, as *Moses* says he was towards Men, * *The Lord, the Lord God Merciful and Gracious, Long-suffering, and abundant in Mercy and Truth*: And as *David* † *the Lord is Good towards all, and his Mercies are over all his Works*: God's Conduct towards his Creatures necessarily bears the Character of his Perfections, *i. e.* of Pure Love and Goodness: It is certain he hath not will'd that Angels or Men should die Eternally, but that both should return and Live: And therefore the Angels were not Predestined to Eternal Death.

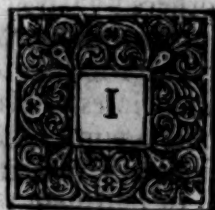
Chap. X.

* Exod. 34. 6, 7.
† Ps. 147.

C H A P. XI.

Of the first Beginning, Degrees and Steps of the Sin of Man.

I.



It is time now to treat of the Sin of Man: Concerning which I will consider, First, The Manner in which it was Committed. Secondly, Its Effects, in respect of Man, and of the Subject Creatures; and also of Man's Descendants,

which is what we call Original Sin: Whence it will appear, that all the Defects in Nature come wholly and solely from the Liberty of Man; and in no respect from the Divine Decree or Destination; nor from his Co-operation or Consent to it; except only a Consent that Man should be always free, and that as Liberty doth chuse; so it should be with him.

II. Two Suppositions relating to the Sin of Man, 1. That it was committed gradually. 2. That it is of another Species than the Angels.

II. In order to represent the Circumstances of the Sin of Man, I premise two Suppositions; one of which hath been sufficiently proved already as to the general Thesis, viz. That Sin in general, and by consequence the Sin of Man was formed gradually: The other Supposition is, that the Sins of Man and Angels are of a different Species: They agree indeed in their common Genus, viz. Distraction, or Disapplication from God; but differ in the Object of their Distraction: Divine and Spiritual Lights and Graces were the Object of the Angels Sin: These he considered as proceeding from his Natural Fund; and his Sin consisted in directly turning his Faculties away from God, towards himself; whereas Man's did not abuse directly the Divine and Spiritual Lights and Graces; nor directly defile his Faculties Divine, nor did he turn them upon himself; but his Disapplication did immediately concern other both Faculties and Objects.

III. It

III. It follows hence, that if Man do fall, and his Faculties Divine lose their Spiritual Lights and Goods; if he adheres to self, it will not be in so high, so deep, and direct a manner as the Rebel Angels; whose every Distraction was the most exquisite in its Nature; whereas if the Sin of Man does not immediately concern God, nor the Faculties Divine; and the Privation of God does only indirectly follow, but in consequence of something else, it is plain his Sin will be of not so desperate a Nature as the Angels, and he might have fallen, or still may, into the Effects and Consequences of a more terrible Sin, as is, e. g. Hatred of God, absolute Despair and Rage, Cursing and Blasphemy against God: Now, tho' Man be already in a Lapse, this terrible Sin, with its Effects, may be prevented and avoided; which one may piously presume, was consider'd among the Motives which induced God, in infinite Mercy, to have Compassion on him: For God, whose Nature is, as far as possible, to hinder Sin, if he see a Creature, departed from him, but not as yet in the most remote Degree, i. e. one who does not directly oppose him with Knowledge and Resolution to continue obstinate in his Rebellion, cannot but try all Means to prevent his final Ruin, by supplying all Lights, Motions and Means proper to recall and to restore him: Powerful Remedies seasonably applied perhaps may effect a Cure. The Divine Faculties are not, it may be, directly depraved: And if God, to awaken them, display his powerful Graces; if he open the Sinners Eyes to see that all his Faculties are in Darkness and Misery; he may, perhaps, by a Correspondence forward the awakening them: He may restore his inferior Faculties from their Fall, and to preserve the Divine ones from voluntary Abuse and Depravation; when he sees the Miseries all are ready to be plung'd in; and tho' the sinful Creature hath no pretence of Merit to so great Mercy, nevertheless if God vouchsafe to resume the design of his Redemption, the alleviating Circumstances that attend his Sin, may be reckon'd among the Motives to it: And here we may discover the fundamental Reasons which might

Chap. XI.

III. The Sin of Man being of another Species than the Angels, it is less extreme, remediable and not unworthy the Divine Compassion.

Chap. XI. possibly prevail with infinite Mercy to undertake the Work of Man's Redemption, which will be the Subject of the ensuing Book. Proceed we now to represent the Manner of the Fall of Man.

IV. Man might innocently have followed the bent of his inferior Faculties; in a moderate Exercise about their Objects. Excels here in was the Occasion of his Fall.

IV. Man, besides his Faculties Divine, which I have often mentioned, was indued with others of an inferior Nature, as Reason, Imagination, Sense and Passions, to every of which are assigned proper Objects. Reason is conversant about such Ideas as correspond with the Arbitrary Divine Conception, and to things establish'd by it: Imagination, about Matter and the immediate Impressions of it. So likewise every Faculty hath suitable Objects to entertain it. The Universe is the Compleat Collective Object of all these inferior Faculties. Now every of these did tend to dure, to preserve, and to perfect itself in Being, scattering Impressions abroad on every thing, on Man his Intelligence and Superior Powers, and also tending strongly towards their Objects, as is natural for every thing to do: Moreover, according to these Principles, the Objects of every Power: The pure Ideas, the Brain and Animal Spirits, the Disposition of the Body and Blood, the Heavens, the Earth, the Stars, Plants, Animals, and all visible Objects did, according to their Reality, draw and solicit these Faculties to the Injoyment of their Objects by Luminous and Delectable Impressions: And to these Man might lawfully apply them, if he did not suffer his Superior Faculties to be distract from God, by too long an Exercise of the inferior ones: Man's Duty was to moderate these Injoyments, for fear of being drawn off from God, and falling into Destruction.

V. Every Faculty of Man might lawfully enjoy its proper Object, with a just

V. We must not imagine God to have Created so many admirable Faculties and Objects not to be exercis'd or injoy'd: No, there is no Faculty belonging to our Nature but we might use; nor any Object in Heaven, or in Earth, but we might injoy without committing Sin, provided our Exercise and Injoyment was agreeable to their Constitution, Nature, Order, End and Perfection: Supposing a Far regard of its Dignity and Nature: The Exercise of Charity and Faith alone is indispensable and infinite.

culty or Object, to be in their Natures Infinite and Chap. XI.
Divine, and the Foundation of our Beatitude, they ought, one to be Exercis'd, the other enjoy'd in a Divine, most Lively, Full, Infinite, and Constant Manner: And therefore Man was indispensably obliged never to interrupt (at least in a general Way) the Exercise of his Faculties of Desire, Research, Sentiments, Ardour, Intelligence and Love of God, the Supreme Fountain of his Felicity. Here there can be no danger of Excess, because our supreme Felicity consists herein. But in the Exercise of Reason, and the inferior Faculties, and in the Enjoyment of their Objects Man must be moderate, as about things that are not the End or Perfection of his Being.

VI. As God, in the Contemplation of his Arbitrary VI. How Ideas, remained still fix'd in the Contemplation of Man himself; so Man, in the Contemplation of them ought might Exercise to have entertain'd his Mind with God: Nor ought he fixedly to Contemplate these Ideas, but only with Reason, a transient, occasional Application and Delight: In Imagination, them to admire the Wisdom and Power of God, and Corporeal Faculties do Homage to the Divine Perfections. In like manner, his Imagination ought to have received the Impressions of his own Body, and of the Universe; the Stars, the Elements, and all Nature, out-streaming lawfully, continually in Rays upon it: He ought, I say, by and according to the these to have inform'd himself of the Estate and Nature Will of of the Things subjected to his Government, in God. Imitation of the Power of God; but not esteem this Knowledge essential to his Supreme Felicity. No, this must be derived from another Spring; and therefore there was no need to exercise this Faculty always, or with too eager a Desire: The same is to be said of the other inferior ones: It is true indeed, that as Man had himself a Body, and all Nature was subjected to his Rule: The Care of his own, and Government of other Bodies required that these Faculties should be exercis'd about Corporeal Objects; but this it required only in a short and transient Manner, to discharge the Government intrusted to him. It was a Kind of Arbitrary Delectation, which if Man was minded

Chap. XI. minded to enjoy, (tho' this was purely indifferent to him) it was then necessary to apply himself to external Objects. This Man might lawfully do on such Conditions as the Natures of Things required, *i. e.* without Distraction from God, with a transient, short, and moderate Application, not with his Divine Faculties, or the Desires arising from the interior, or bottom of his Soul, which God is the sole Object of.

VII. The Impressions which inferior Objects make up on the Faculties Divine are so Refined and Divinized, that Nothing in them leads to disorder.

VII. Nor could the Impressions of external Objects forcibly constrain the Faculties Divine to yield themselves, without the Consent of Liberty, which it was free to give, or to refuse: The Impressions of inferior Faculties and Objects did not reach the Faculties Divine, till they were first refined by Reason, which presented the Ideas of external Objects to them, as Productions of God's Wisdom and Images of his Excellence and Beauty: So that by these the Faculties Divine were put in mind to turn to, and fix on God, whom their Capacity, Desires and Inclinations pointed to them: They had therefore no necessary Union or Connection with inferior Objects, nor did these immediately act upon them, only they were reminded by them to resign themselves to God, their true and proper Object, as we see, even in the present State of Things, God uses all sort of sensible Things and Objects, and even Reason itself, to awaken our Faculties Divine, our Faith, our Love, and our Desires, to incline them to himself. So then, which way soever we look there's nothing in Nature that necessarily leads or engages Man to Sin.

VIII. A too immoderate Exercise of the inferior Faculties, which Liberty consented to, hath dulled the Life and Perception of our Spiritual Powers, and subjected them to mean and unworthy Inclinations and Desires.

VIII. But Liberty, whose Consent and Conduct are free and undetermin'd, instead of Conducting the inferior Faculties by Order and Proportion, and of regarding God in complying with their Inclinations; and of admitting the various Impressions made upon it, in the Order and Disposition of their Nature, *i. e.* with dependance on God, and with Relation to him; and by short and transient Intervals of Application; and with care to preserve its Superior

Powers

Powers elevated to God, hath too much indulged the Chap. XI.
 Use and Exercise of the inferior Faculties, whence Man
 became distracted from God, and less sensible to his
 interior Lights and Drawings, and consented, if not
 totally to suspend, however to interrupt the Exer-
 cise of his Superior Powers; so that Liberty itself
 began to be depraved, leaning toward mean and
 unworthy Things and Objects.

IX. Here then we see the first advance toward the IX. This
 Sin of Man, which it is easie, more particularly to *was the*
 describe and shew, by tracing its Entrance and Ad- *Source of*
 mission thro' the inferior Faculties, how it gradually *Sin and*
 increas'd, and was at last compleated, and what are *its Effects*
 the Effects thereof in Nature, and in the Posterity *if we*
 of Man; but before I enter into this Detail, I will *trace*
 endeavour once more to consider the Original de- *them up*
 sign of Things, which will discover to us many use- *to their*
 ful Truths. *first Prin-*
ciple or

X. When God resolved on forming Creatures for Cause.
 his Arbitrary Delight, it was necessary to endue X. When
 them with Faculties of a more exalted Nature than *God was*
 Brute Creatures have, with whom there can be no *pleased to*
 amorous Delectation or Correspondence: For these *form the*
 Enjoyments Spirits are only qualified, as being en- *Design of*
 dued with Faculties and Liberty Divine; to conduct *delight-*
 themselves, in a Noble, Divine and Amorous Manner, *ing him-*
 as hath been elsewhere deduced; and, if God was *self with*
 pleased, besides the Divine, to endue them with Sub- *his Crea-*
 ordinate Faculties, it was to qualifie them for his *tures,*
 Divine Communion and Enjoyment by means of ex- *be endued*
 terior Operations. *them with*
Divine

and inferior Faculties to qualifie them for it.

XI. Thus supposing God to have created Angels, XI. When
 with this Design, and endued them with a Nature *the An-*
 and Faculties Divine, eternally to enjoy him in an Amo- *gels were*
 rous Felicifying manner. If, when they are Created *first crea-*
 with this Design, some of them do forsake God, and *ted for*
 reject his Divine Communion, Lights and Graces: *this End,*
and had,
some of them departed from God: It pleased him to create Man in their
form, to Communicate with his Creatures in the full Extent of his
invariable Design.

God,

Chap. XI. God, who is unchangeably the same, will not revoke nor abridge his Original Design of Communicating to his Creatures his Beatifying Lights; but, leaving these Rebels to themselves, he will raise up others in their room to carry on the first Design of his gracious Communications, in its entire Amplitude and Extent: So that the Rebellion of some Creatures will not diminish the Extent of God's gracious Designs; the Continuance and Accomplishment of which was the Reason why, after the Fall of Angels, he pleased to Create Man, and endue him with a power of Procreation, that he might multiply himself to Infinity; and God's gracious Designs be continued and fulfilled in as ample a Manner as he at first intended.

XII. The Fall of Man was foreseen by God as of a possible Event.

XIII. God hath endeavoured to preserve Man from Sin.

XII. Now Man was not created till after the Angels had sinned; God had therefore an Idea of Sin, and did in some respect foresee it; not as a Thing of a certain Event, and consequently not decreed in all in its Circumstances; but he foresaw it undetermined, and of a possible Event.

XIII. And because God and Sin are infinitely contrary to one another, it follows that he used all possible Means to preserve his Creature from it: Hence I infer the following Principles which well deserve to be consider'd.

Three Principles inferred from hence.

1. That God would graciously fore-arm Man against the Fall of Devils; by all the Means which infinite Wisdom and Power could find out.

2. That in order to perfect him in Holiness, and preserve him from Sin and Error, God would Communicate himself to him, and to all his Faculties, as they were capable to admit his Influences.

3. That, before Man's Creation, God designed to fill his Faculties with their Supreme Felicity; and actually did, as far as was necessary to preserve him from Sin, and to improve him in Grace and Vertue.

XIV.

XIV. In Conformity to these Truths, God, when he Created Man, was pleased to give him a Body, and with it a World of Creatures, and to endue his Soul with much more lively and powerful Faculties and Relations to this Body, which together with the Creatures of the Universe, makes lively and powerful Impressions on him, than the Angels can be supposed to have had in respect of Bodies. Hence if Man did foolishly disapply from God, his Faculties Divine were armed before-hand against so terrible a Lapse, as that of the Angels was. Not that, absolutely speaking, Man was incapable of committing the very Sin by which Angels fall. He was endued with Faculties Divine as well as they; and God continually irradiated upon them, as he had upon the Angels, his Light Divine, his Spiritual Delights and Joys, which, had he absolutely will'd it, Man might have appropriated to himself as Principle and End, and so have imitated the Devils in their Sin and Fall. But if we suppose that Man was inclined to be distract from God, among the Infinity of Objects which continually made Impressions on him, it is more likely he would apply to some Object of the Universe, rather than himself; because their Impression on him was immediate and direct, to be left without the assistance of Reflection, whereas to fix upon himself required reflexive Acts of Mind, which are not so easie, or at hand, as a Delectation caused by the Impression of Objects that act directly on the Mind; Nor would the Divine Faculties be violated, nor God be rejected in so direct a Manner, as was before observed.

XV. A second Inference is, that since Man's inferior Faculties were in some manner capable of enjoying God; and since it was easie for God to hold a Corporeal Communion with him, it follows, that he did not only design, but did really assume a Corporeal Form, at Man's Creation, graciously to provide for the Necessity of his Creatures, and prevent a good Regulation of themselves: It is not reasonable to think God would deny them so great and advantageous a Grace.

the

Chap. XI.
XIV. It follows
hence, that
the Body
which God
gave to
Man, in
case he de-
part from
God, ren-
ders his
Fall less
dange-
rous, and
more ca-
pable of
Recovery.

Chap. XI. the danger of a Distraction, by the too lively Impressions of Worldly Objects, and of his Reason, Senses and Imagination. For tho' external Nature was from God, and gloriously represented his Perfections, it did not so livelily and directly lead to him, but that Man might easily stop at Natural Objects and Sensations without rising up from them unto God; and therefore to guard him against the danger of Sin and Error, by applying to Material Objects, it was easie for God to take a Portion of Matter, or a particular Body, to animate it with a Created Spirit, and to unite himself so closely to it, by his Power, his Light, or Word, and his Love, that this Creature, or Divine Body, animated by him, shall be the proper Body of God himself; an Instrument of Communion between God and the inferior Faculties of Man, whereby Reason, Imagination, Passion, Sense, shall be Exercised, Impressed, Entertained, Delighted, and Man conducted in all his Ways, God himself condescending, in a Corporeal Form, to be his Companion in the Contemplation and Enjoyment of his Works: All which it was easie for God to do, by the Instrumentality of a Body, and so far to signalize his Love to Man, as to Felicitate even his Corporeal Faculties with the Vision and Enjoyment of God himself united to a Body and Soul, and Familiarizing and Conversing with him: This was for certain the supreme Felicity of Man's Corporeal Faculties, and seeing they had need of this gracious Condescension, to prevent their immoderate Application to the Creatures, and preserve them from Ruin, I conclude, according to the three Principles abovementioned, that, at the Creation of Man, God did not only design; but did actually vouchsafe this Felicity and Enjoyment to his inferior Faculties.

XVI. That
the Scriptures
do fully
confirm
this Truth.

XVI. I should of myself never have discovered these Glorious Truths, if I had not been led into them by the Lights which God hath graciously communicated to some Saints, * one of whose writings I would freely cite, having been by them led to the Know-
* See Monsieur Bourignon Pierre de Touche.

ledge

ledge of the solid Principles of all Things; but that Chap. XI.
I purposely confine myself to Scripture Evidence: It's
authority supports these Truths, and Stamps them
with the Character of Divine, they who desire to be
ascertained of it, need only to consider the account it
gives of God's conversing corporeally with Man after
his Creation; how he appear'd unto, walk'd and dis-
cours'd with *Adam*, among the Trees of the Garden,
a little after his Fall, and also how God (then made
Man,) appear'd in a Corporeal form to *Abraham*,
and to many other Saints, as *Jacob* who strove a-
morously with a Man, who was no other than God
himself, as that Patriarch affirms, * *I have seen God* * Gen. 32.
face to face. That He appeared in the same manner 30.
to *Joshua*, *Guidoon*, *Manoah*, *Elias*, *Isaiah*, *Ezekiel*,
Daniel, especially to *Moses*, with whom he convers'd
Face to Face, as a Friend converses with a Friend,
tho' veil'd with a Cloud, because of the Infirmary of
Man, who, being now become Gross and Mortal,
could not sustain the lively glorious Impressions of
the body of God, Bright, and Glorious like to
Adam's at his first Creation: And farther, that when
Moses pray'd, † *I beseech thee shew me thy Glory:* † Exod.
God Answered, *Thou canst not see my face: For no* 33. 18.
Man shall see me and live, but stand upon the Moun- Ch. 34. 5.
tain, and I will pass by thee, and will cover thee
with my hand, till I am passed by, then I will take
away my hand, and thou shalt see my back parts,
but my face shall not be seen. And that the History
notes, how these particulars happened in all their
material Circumstances; than which one cannot desire
a more precise and clearer Proof of this Rare uncom-
mon Truth, tho' the whole Conduct of the *Jews* by
God's Corporeal Presence, which the Scripture calls
the Angel or the Messenger of God, and affirms him
to be God himself, confirms it: But it is needless
here to enlarge seeing I shall have occasion hereafter to
touch upon it.

XVII. If any ask, from whence did God take this XVII.
Body? I answer, No doubt from some part or other *That God*
of the Material World, in which none can be found *took a Bo-*
more proper than the Body of *Adam*, to whom was *dy f. om*
given *Adam*.

Chap. XI. given a Principle of Fecundity, to produce Creatures like himself, and when God was graciously pleas'd to converse with Man in a Body like his own, and found in him a matter proper to form it of, the taking of which would unite him more closely to him; make him the Son and Brother of Man, it is reasonable to believe that God would rather make use of it, than of a Portion of Air, or Earth, or any part of the Material World: And it is observable, that the Scripture often calls Jesus Christ, who is this God, or the Eternal Word, united to the Human Nature, the Son of Man, or Second *Adam*, as also the Brother of Man.

XVIII.

God, made Man, becomes the Guide and the Saviour of Men.

XVIII. Here then we see God converse with Man, in his own form and Nature, we see him, his Guide, and ordinarily present and conversing with him, to prevent his Fall; and sometimes absenting himself, as well to keep him in fear of being deprived of God, as to excite his Desires of him, and hereafter the Great Concern of God, made Man, will be for Man. He will be with him in all his ways to preserve and feed, to direct and counsel him as a Faithful Friend and Brother. He will raise him if he Stumble; if he become dark and Mortal, Brutish and depraved, and this Great God, (whom I will hereafter call Jesus Christ,) after he hath withdrawn his Corporeal Presence from him, sees that 'tis necessary to renew his familiarity with him, to deliver him from Sin and Death, he will lovingly condescend even to assimilate himself unto him in his Frail and Mortal Nature, to load himself with the Miseries of Corruptible Man, as the Event hath verified, though this is not the Place particularly to treat of these stupendious Mysteries of Love.

XIX. Tho' God did continually impress the Soul and Body of Man; Man was free to admit Creatures

XIX. The familiar Converse of God with Man, in a Human form, was, no doubt, a powerful means to preserve him from Distraction, and from fixing immoderately upon other Creatures, or his Natural Sensations. He was however absolutely free in respect both of the External Conduct of his Body, and his Senses towards their Objects; and of the Inclination of his Affections, Passions, Imagination and other Thoughts: And as God, by his Divine and Human Na-

tures

tures, continually made Impression on his Faculties, both Divine and Inferiour : So likewise his own Sensations and Faculties with the Objects of the Universe continually made Impression on him, and he, being free, could dispose his Conduct with Reason or Excess.

XX. Had Man accustomed his Faculties to an habitual Application to the Divine interior Light ; had his Liberty not consented too fully to the Impressions of exterior Objects, and to the Exercise of the inferior Faculties, and to the delicious Sentiments received by them ; tho' perhaps his Correspondence with God had not been the most confirmed and strong ; it had been morally impossible he should have fall'n : But for want of Habit and Experience in good ; for want of an Idea of Evil, and of keeping a guard upon himself in sensual Enjoyments, as seeing nothing but what was Good, he, tho' blest with the Presence and Conversation of God himself, loosed his Application to exterior Impressions of Sense, Imagination, and the beautiful Ideas of the Creatures.

XXI. Even that Divine presence, which was a powerful Means of recalling Man, served by abuse to distract him more and more. For when, notwithstanding his immoderate Applications to the Creatures, and to Creaturely Impressions, God still communicated to him, he imagined there was no danger of losing God, tho' he continued still acting as he did : Thus the Divine Impression was hurtful to him, serving to corrupt him more and more, to make him fancy himself secure and approved by God : When these abuses were seen by God, who cannot co-operate with his Creature's Sin, nor always behold the disorders of a foolish Creature, who was ready to despise the familiar Conversation of God himself ; to prevent the Continuance and Increase of Evils, in infinite Grace and Mercy, and not in Anger, he withdrew his Corporeal Presence, that Man might learn by this Privation to reflect on the Cause thereof, and be precaution'd against greater Evils : I say in infinite Grace and Mercy, since otherwise he would probably have fallen, not only sooner, but into greater Evils. Had God still continued to converse

Chap. XII verse with him; notwithstanding his Infidelity to his Lights and Graces, he would have been hardened in Blindness and Security; the Divine Remonstrances would have been the Subject of his Rage and Spite, or of his Contempt and Ridicule as trifling and formality: Or if in Complaisance to God he had regulated his External Behaviour, while he Indulged his Inclinations in Sensual Excess, he had fallen into gross Hypocrisy, a Sin almost as desperate and incurable as that of the Fallen-Angels.

C H A P. XII.

The History of the Continuation and Consummation of the Sin of Man.

I. *Man being distracted from God, Corruption entred into the Creatures and made them Instrumental in increasing his Depravation.*



THE rays of the Light and Love Divine continued to shine upon the faculties of Man, to recal him to God; but he was not attentive to them: He felt their Impression; but instead of disengaging from Exterior Objects, he inclined more strongly to them; especially since God had withdrawn his Corporeal Presence. In Proportion as He disapply'd from God; so his own, and the Creatures Constitution decay'd in Life and Vigour, their Beauty, and Luminous force depended on the Mutual Communication of God (the Source of Good,) and Man; of God and the Creatures by the Means of Man, whose Adhesion to God derived Blessings on the Creatures Subjected to his Government, so to be by him preserved in their Original Constitution and good Order: Thus, when He was disapply'd from God, the Divine influences failed, not descending upon Man so plentifully as before; nor could he consequently Communicate them as usual to the Subject Creatures; but on the contrary depraved their Constitutions by his Irregular Conduct. Here then we see the Principles of Corruption entred into the Creatures; and because it is the Nature of every thing both in Heaven and Earth, especially of such

as do most nearly concern him as his food, &c. to Chap. XII. make Impressions upon him, hence his Faculties and Corporeal Constitution were tainted by them.

II. It pleased God then from time to time to renew his visits unto Man. 1. To advertize him to abstain from eating the Fruit of a certain Tree, predicting that his eating of it would occasion his utter Ruin, and Subject him to Death and Corruption. 2. To Substitute a Woman to be with him in the place of God, who, for reasons already mentioned, could no longer converse with him. Both these Events are but briefly touch'd on in Holy Scripture, and tho' some illuminated Persons have Spoke more particularly of them; it is not easy to comprehend their meaning: Some say that the Tree of Knowledge of Good and Evil was originally Created and designed for Man to feed on, as well as other Trees, before the Divine Prohibition. Others have said that Mans Irregular Imagination did produce it, and that therefore he ought to abstain from it. I will here simply propose my Thoughts upon the text of Scripture, leaving all Men free to admit or to reject them: I propose them only as Conjectures of an Inferiour Evidence to those other Truths advanced by me for Certain and Indubitable, as being necessary Consequences of clear and certain Principles.

III. The Scripture says that God forbid Man eating the Fruit of a certain Tree, called the Tree of Knowledge of Good and Evil, and adds that Death would be the Effect of feeding on it; and that this Tree appeared, * *Good for Food, pleasant to the Eyes, and a Tree to be desired to make one Wise*: The Original may be rendred, a Tree of Experience, or of Experimental Knowledge; a Tree Good and Evil: My Conjecture is that this Tree was not only Created for Mans use, but that it excelled in the Beauty, Sweetness, and Virtue of its Fruits all others in the Garden, wherein Man was placed: And I might add, as plants have ordinarily particular Relations both to the Constitutions of the Heaven, and to the parts and functions of the Human Body: So it is probable the Fruit of this Tree was singularly useful to awaken

II. God renews his visits to Man, forbids the use of the Tree of Knowledge, gives him a Wife in consequence of his first Infirmities.

III. Of the Tree of Knowledge, and of the Chastity Prohibition which God made to Man against eating of it. Gen. 3.

Chap. XII. and Invigorate the Imaginative Powers, as having in it, as well as Man, the Impressions of the Celestial Bodies proper to this Effect: But let it suffice to note, that Man, whether allured by its Beauty and particular Sweetness; or whether (having perhaps already tasted of it,) his Sense was more flattered, and Imagination awaken'd by it, was immoderately inclined to, and desirous of its Fruit: And hence he became more Insensible to the Divine Lights and Drawings; and more and more distracted from them, incapable to derive upon the Creatures the Heavenly Benediction; especially upon such as he affected most: The more he adhered to any Creature, the more distracted and disengaged he was from God, the fountain of those Blessings which passed through him, as thro' a Channel, on the Subject Creatures: That Creature which he loved and desired most, received least of the Heavenly Influence, while he continued disengaged from God, and therefore supposing, as the Scripture says, that this Tree was particularly good for Food, pleasant to be seen, and desirable to make one wise, to assist the force and vigour of the Imagination: Supposing further that Man did extraordinarily desire it, as is supposed and imply'd. 1. In the very Names of it, which generally are taken from *Adam's* Desire of it. 2. In the Divine Prohibition, and 3. In *Adam's* Transgression Subsequent thereto: It follows that *Adam* by withdrawing from God, his Affections and Desire, and fixing them on this Tree, could not convey to it, or to other Creatures, that Divine Blessing necessary to preserve them in a good Estate: For want of which Blessing, its Constitution, Fruits, and joyce were poysoned and depraved, and apt to produce similar Effects on Man; to poyson, ruin, produce trouble and disorder in his Body; to make him all over Irregular, Brutal, Stupid in his Constitution, Faculties, and Sensations: And in a word to Complete his Fall; which God foreseeing and desirous to prevent, gave him this Charitable Admonition. Of every Tree of the Garden thou may'st freely Eat: But of the Tree of the Knowledge of Good and Evil, thou shalt not Eat, for in the day that thou Eatest of it

it thou surely die : Or thou shalt lose thy Incorrupti- Chap. XII.
bility, and become Corruptible and Mortal.

IV. The Divine Admonition was for a while Effectual, ^{IV. Least}
al, partly from Love to God : Partly from fear of Man
disobeying him, and being undone thereby : Tho', as ^{should}
yet, Man did not understand what Death did mean, ^{grow more}
which he was threatened with. His great adhesion to ^{and more}
Creaturely Impressions, had very much weakened, ^{depraved,}
but not extinguish'd in him the Light and Love Di- ^{God re-}
vine : He did not directly turn his Faculties Divine, ^{solves to}
his Intellect, and Spiritual Love, away from God to ^{give him}
place them on himself, and his own Spiritual Advan- ^{a Help-}
tages ; but the Inferiour Faculties were the Immediate ^{meet, so}
Subject of his Abuse : And these he turned not to ^{to recover}
ward himself, but External Nature, the adhesion to ^{him to}
which is not so Spiritual and Inferiour an Act, as is ^{the Con-}
the adhesion to ones self, so that God notwithstanding ^{templati-}
shone upon his Soul, causing the rays of his Love to ^{on of Hea-}
eradiate ; tho' Man's perception of it was not so sen- ^{venly}
sible and lively as before he had, by applying his In- ^{things,}
feriour Faculties to the Creatures, darkened and de-
based his Divine : But as depravation increased daily,
and Man, since God withdrew his Corporeal Presence,
was affected only by Impressions of Created Objects,
unworthy the Love and Application of his Immortal
Nature ; to assist and preserve him from too great a
Brutality and Debasement, which his Application to
these Objects was like to Subject him to ; it pleased
God to Substitute in his room, one who should be a
Friend and Companion unto Man ; whose Conversati-
on might be a means to raise his Contemplation up-
wards, and take off his Affection from Created Ob-
jects : This Design of God, to give to Man a Woman
to be with him, is thus exprest in Scripture. *It is not*
good for Man to be alone, let us make him a help
meet for him.

V. At first God created all things very good, and ^{V. Woman}
in a very good Estate, and here in the solitary State ^{was given}
of Man, we see a Privation of Goodness : it is not ^{to Man to}
good for Man to be alone. Now all Privations of ^{prevent a}
Goodness necessarily come from a Disapplication from ^{greater}
to fix him in the Contemplation and Love of God,
the

Chap. XII. the Sovereign Good, *i. e.* from God, and an adhesion to that which is not the Sovereign Good. This presupposes *Adam* to have contracted already some Infirmities, and to have begun to debase his Affections towards Creatures Inferiour, not only unto God, but to himself, and to relieve him under his downward Inclination, God was graciously pleased to give him an Assistant; one, not to aid him in his Corporeal labour, which was not yet imposed; but, to raise him from that infirmity which inclined him too much to mean material things: To help him, I say, God was pleased to give him an Object whom he might love as he loved himself, without contemplating himself directly, which was the Angels Sin: An Object that was a lively Image of the Divinity, and therefore tended to raise his Affections towards God, by teaching him to love the Creature as his Image: and thus we see, so far was God from having decreed Sin, that he try'd all ways and means to hinder it.

VI. Of the
formation
of the Wo-
man from
Adam
while he
Slept.

VI. The Life and Vigour of Man, and of all nature being now decayed, he soon was sensible of it, by frequent returns of lassitude, and want of Spirits; particularly then when the Creatures, especially the Celestial ones, acted with less Vigour on him, as when, suppose, the Sun, whose influence do's chiefly Invigorate his Body, as having a more especial relation to its Powers, was under the Horizon: Then Man was less awaken'd by it, and a faintness (wherein Sleep begun,) seized him, which he felt not at his first Creation, nor shall, in Eternal Life, when things shall be restored to their Original Glory: During this Sleep, God separated the two Principles of Fecundity, which were originally in Man, to form of the one a Woman. This Passive, Moist, Material Principle extracted from him, was the Vessel that contained the Eggs of which Men are Born at present: We must not therefore understand, in too literal a Sense, the Account which the Scripture gives of the Woman's being made of one of *Adam's* Ribs: It is very Common for the Sacred Writers to substitute innocent Expressions, in the room of such as are liable to Abuse: As when it says that *Jacob* went into

Egypt

Egypt with threescore and six Souls that came out Chap. XII. of his Loins; and so likewise in diverse other like Schemes of Speech.

VII. The Woman who was taken out of Man, and VII. The endued with Faculties Divine, Reasonable and Cor- Woman poreal; and with Liberty to direct them like to was Ori- Man, was very short of that Perfection wherein A- ginahy: dam was created. She could not for certain be more ferior in Perfect than he was, when she was taken from him; Perfection tho' if we consider, that she was formed of the most unto Man. Passive Principle in Man, that she never had convers'd with God in a Human Form; nor felt the Divine Impressions vouchsaf'd to Adam at his first Creation; that she received the Prohibition to eat of the Tree of Knowledge from Adam, and not immediately from God; in fine, that being without Experience, Conduct, or Habit, she was liable to the first Impressions presented to her: I say, if we consider this, it will appear more than probable, that she was not even of equal Perfection to him.

VIII. Now Man, who knows the Nature of the VIII. The Woman, his Duty was, to love her as himself, to re- Mutual gard her as one endued with a Soul Divine, and cre- Duties of ated to be a living Temple of the Divinity; and, in the Man consequence hereof, to be extremely careful of her and Wo- Conduct and Information; endeavouring to lead her man. Di- to God whose Image she was, and the Woman's was straction to correspond herewith, to accompany her Husband binders in the Contemplation and Love of God. But, alas, their Per- these Duties, tho' principally designed by God in formance of them, Marriage, were little thought on by this Disloyal Couple. The Woman, she, yielding to the first Impressions of exterior Objects, relished them with Delight, and was immoderately desirous of them, suffering her Imagination to ramble after every Sense-pleasing Object; while the Man, leaving her to herself, abandoned himself to like Distractions.

IX. Tho' the Rebel Angel, through Hatred of God, IX. The and Envy of Mankind, watch'd all Occasions to ef- Intervene- fect their Ruin; he had no Access to, nor Power tion of the Devil, in the Fall of Man. He hath of himself no Power over Man.

Chap. XII. over our first Parents, nor their first Faculties, as hath been evinced. They lived in contrary Elements; he in the Element of Sin and Darknes, and they of Light and Bliss, tho' not in the supreme Degree. Now Light and Good are Durable and Communicative in their Natures, or in virtue of the Constitution received from God; (whose Will is Constant, Productive, Universal, Virtuous) they communicate their Impressions thro' the vast Extent of the whole Created Universe. But Darknes and Evil, being Productions, not of the Divine Universal Will, but of that of the sinful Creature, it is impossible and repugnant for them to act beyond the particular Liberty of the sinful Creature, and such things as are dependent on him; and consequently the Devil was entirely Impotent in respect of Man.

X. That the Devil contributes to the Sins of Man.

X. Nevertheless, as the Scripture testifies, he was assisting to the Fall of Man, and still assists to lead Men into Sin; and, as * *St. Paul* expresses it, *to Rule this World*. It is worth our while to inquire into the Origin and Increase of the Diabolical Power. * *Ephes. 8, 12.*

XI. The Source and Foundation of the Power which the Devil hath, or may obtain over the Creatures of this World.

XI. It is thus I conceive the Devil's Power to be begun and increased in the World. He is the first Author of Evil and Disorder; and consequently wherever Disorder and Evil is, there is his Element; his Delight, and a Conformity to his Will; and there he hath Power to Act, to Operate and do his Will. This should satisfy them who will not admit the following Supposition, whereby this Matter is set in a clear and evident Light.

It is to be supposed, that before Man's Creation, and the Angels fall, this Earth, and all that it contains, was the Habitation of the Angels who afterwards rebell'd. These Angels had originally Power to dispose of the Bodies of the Universe, and to direct their Motions as they pleased: But when they Apostatiz'd from God, and thereby deprived themselves

of the Light, Love and Happiness Divine, every thing Chap. XII.
 subjected to them fell into Confusion, Darkness and
 Disorder so as to become a Chaos; which afterwards,
 God reformed, and from it formed the Earth, and
 placed Man upon it; till when it was all a Chaos of
 Irregularity, Confusion, Darkness: Its Matter and
 Motions subject to the dark Dominion of the Devil,
 to be governed by his Will. But when God was
 pleased to raise this beauteous World from it, it
 was then withdrawn from the Power and Dispositi-
 on of the Devil. Nor was it just that the Work of
 God should be subject to his Enemy, who had no
 right therein; nor was able to receive the Impres-
 sions of its Beauty, much less to dispose and direct
 its Motions. Every thing, I say, was then with-
 drawn from the Devil's Power; but no sooner did
 any Creature of the Universe fall into Disorder, but
 it relaps'd into his Element, and was again united
 to his ancient Empire, who had Power then af-
 ter to dispose and govern it in Proportion only
 to the disorder that was in it.

XII. Now this is true, both in Spiritual and Ma- XII. That
 terial Things, as will be clearly conceivable, if we all things,
 suppose in Spiritual Things, that the Will is free, both Spi-
 and that it happens to it even as it Wills: From ritual and
 whence it follows, that whoever doth freely resign Corporeal,
 himself to Satan, to do his Will, in him the Evil become
 Spirit becomes strong and powerful to commit all subject to
 sort of Evils and Disorders; and as to inferior Things, the Devil's
 both such as compose the Universe, and such as are Power, on-
 properly parts of the Humane Body, as the Organs ly so far
 of Imagination, of Sense, the Passions, Brain, Heart, as they
 Spirits, Blood, Humours, and his whole Corporeal depart
 System, as far as they are used contrary to the De- from God,
 sign and End of their first Establishment; or as Man, and from
 by his Liberty, Faculty and Conduct recedes there- the Order
 from, they become subject to the Devil, who hath of their
 Power to act in and by them, according to the de- Nature.
 gree of their Disorder.

XIII. All that I have advanc'd in the foregoing XIII. of
 the Degrees and Gates of the Power which the Devil hath over the
 Souls and Bodies of Man.

Chap. XII. Book shews what properly is the End, the Order, Reality and Estate of Things, according to the Establishment of God, and their Original Constitution. It is also there sufficiently apparent how things ought to Conduct themselves, so that I need say no more about them here. Now in order to conceive what degree of Power the Devil hath over any thing, let us suppose an Object endued with twelve degrees of Reality and Perfection, and that by Man's Misconduct it loses six : Half of that Object does then come under the Power and Direction of the Devil, who, as it becomes defective in Reality, fills its vacuity or deficiency with Darkness and Confusion ; and so it becomes a Chaos of Confusion, more or less in proportion to the Abuse committed on it.

This now is the Method of Nature in every thing ; so that when Man abuses his Imagination about things of a mean or sordid Nature, it falls from the Order of its Constitution, under the Power of the Devil, who can by his Will alone produce Irregular Motions in it, imprint a thousand dark and wicked Thoughts to seduce not Reason only, but even the Faculties Divine. This is the great Gate through which the Devil enters into the Soul, where otherwise he could never come ; happy they who keep it strictly guarded. In like manner, when any does make his Senses, his Eyes, his Ears, his Taste, his Passions, and external Objects the subjects of Abuse, they presently return to the Dominion of the Devil, to be disposed and directed by him, according to the Extent, Duration and Strength of the Abuse, and to the Loss or Privation of Reality sustained ; or, according as the Faculties are defective in Reality, and by that vacuity or defect are open and prepared for Diabolical Operations, Darkness, Confusion and Disorder : In fine, according as they are more or less degraded from the Order of their Constitutions. Hence all that Power which the Devil hath over external Objects, to dispose and move them as he pleases, to open the Eyes to Vanity, the Ears to Curiosity, to whet the Appetite to Gluttony and Excess, to incline to Luxury, Intemperance, Wrath and all sorts of

of vicious Passions; and, in a Word, to agitate the Humours, Spirits, and the whole Mass of Blood, by the means of his Diabolical Will, as properly and truly as we move our Members, by the Intervention of our own; and if Man consent unto his Motions, he enters into his Soul, to sow therein the Seeds of all sort of Vices; and if long entertained, becomes absolute Master, and Man his miserable Slave. Chap. XII.

XIV. And this is confirmed by Experience, and by Scripture, in which we read of Satan's disposing both of Men and Elements, and of every thing in Nature, a thousand ways; of his inciting some to Murder, others to Idolatry, Intemperance, Madness, Pride, Impiety, Treason, lying to the Holy Ghost, and to infinite other Sins, which increase and multiply every day to that degree, that the far greater part of the Inhabitants of this wicked World are, like Machines, moved and animated by him, according as St. John, in his Visions, * foresaw the whole Earth subject to the Dragon, and thereupon cryed out, † *Wo to the Earth, and to the Inhabitants thereof, for the Devil is come down unto you, having great Wrath;* * Apoc. 13. 3. 4. † Apoc. 12. 12. and it is upon this account that the Scripture so earnestly exhorts Men to arm themselves against the Devil, by purity of Body and Soul; not to give him any entrance, that he may find nothing in us, in the Soul, the Will, the Imagination, Passions, Senses, and Corporeal Powers, of his own Element or Dominion, under which whoever falls, is filled with Darkness, Confusion and Disorder. Indeed, his whole Business is to watch whether by Disorder or Abuse we subject any thing to his Dominion; for which reason St. Peter does well advise, * *Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, goes about seeking whom he may devour, whom resist stedfast in the Faith, i. e. Preserving the Soul in a continual Elevation toward God, and the Light which comes from him; so as never to yield to Irregular Imaginations and Desires; by which, as thro' a wide open Gate, the Devil enters; that cursed Spirit who stands watching every where, and upon all Occasions, to bring us into his Snares.* * 1 Pet. 5.

XV. Thus

Chap XII. XV. Thus he caused our first Parents fall from a State of Amity with God and eternal Life, into eternal Death; as is particularly related in the Holy Scriptures, on the Text of which it is not improper to make some short Reflections,
particular account of the Temptation, the Serpents Intervention, and his Shape.

Among the Objects which occasioned the Woman's Fall, the Scripture speaks of the Tree of Knowledge of Good and Evil, and of a Serpent that perswaded her to eat of its Fruit. Now the Creatures being as yet not very short of the Glory of their first Establishment, to be sure the Serpents form was not so monstrous and terrible as at present. This is self-evident, and all that the Scripture says upon this Subject evidently proves it: Thus when it says, that after Sin the Serpent was condemn'd to crawl upon his Belly; it implies, that before it, he walk'd erect; which is also implied in his being condemned to eat the Dust, *i. e.* to crawl with his Head upon the Earth; and they who think that the Serpent took of the Fruit of the Tree, and gave it to the Woman, are obliged to own that he had Hands, as well as that he walk'd upright. His speaking shews that his inward Organs were disposed like those of the Human Body; for tho' it be certain that the Devil can speak by the Air, or Organs in no wise resembling those of the Human Body; yet at that time he could not, because he had no Power over any Creature except what he afterwards had over the Serpent. Again, when the Scripture says, that God put Enmity between the Serpent and Mankind, it implies that before they were familiar, as is apparent from his familiarity with *Eve*; which is a further Confirmation of his resembling the Human Shape; Familiarity being an effect of Likeness; Which is also proved in that the Devil used the Serpent's Body to counterfeit himself an Angel of Light, or Messenger of God; the Scripture is very exprefs, that he spoke to *Eve* by the Organ of a Serpent, made her to believe the Divine Prohibition to be by them not rightly understood; that it was perhaps of a limited Duration,

ion, that the term of its Obligation was expired, Chap. XII. and that they might lawfully then after eat of the Fruit, attesting God to the Truth of what he said, **GOD DOTH KNOW.** Now his counterfeiting an Angel of Light, makes it probable, that he appeared in a Human Form, as Angels used to do, which, it is certain, was the Serpent's Primitive Shape; and whereas the Scripture says, that he was cunning or prudent above all Creatures, it argues, that he was Ingenious to imitate Man's external Behaviour, Motion, Speech, Actions, Gesture, because this is the only Idea one can form of Prudence in a Beast, who is not animated with a Soul Divine; and this Imitation plainly argues a resemblance in the Fabrick of his Body, which whoever desires an Idea of, and of its Machinal Functions, may see a pretty just Description of by *Des Cartes*. To this I shall only add, that some Persons * illuminated by God, have confirmed this Truth; to the Light of whose Writings I owe the discovery of it, being very sensible I should never of my self have come to the Knowledge of it, however plainly it is revealed in Scripture to an attentive Reader.*

* The Author of Theological and philosophical Conversations

in *Entret.* 4th says, it was the Opinion of St. Basil. See M. Bourignon. *traittè du Nouveau Ciel, &c.* Lettre 5. Artic. 178.

XVI. As *Adam*, by a too great Affection to the most beautiful of Trees, had stopt the Divine Influence and Benediction on it, and instead thereof brought a Curse or a Privation of its Original Perfection; so the Woman by a too great Affection to the most beautiful of Beasts, subjected it likewise to a Curse. By disapplying her self from God, and receiving the Impressions of this Creature with too great a Delectation, she caused both her self and it to fall from the Order of their Nature, and subjected both to the Power of the Devil. This gave him a huge Advantage. For tho' *Adam*, by his Irregular Affection to the Tree, had subjected it to his Power, he could not however speak by it: But the Serpent is a proper Organ to speak, and address his Temptations to him by: Accordingly, by the Direction

XVI. The Woman seduced by the Serpent; and the Man by the Temptation of the Woman.

Chap XII. rection of the Devil, he is made to speak, to walk to the Tree, to entertain the Woman with Discourse about its Fruit, and to present the Temptation to her; the Manner in which he did all this, pleased the Imagination of poor *Eve*; and hence the Devil gained more advantage to bewilder her Imagination more and more, to distract her Senses and her Passions; whereupon Reason, in favour of the Temptation, suggests the Excellence of Knowledge, and of reasoning well, of knowing every thing, and having clear and distinct Ideas of Good and Evil, that Advantages like these cannot be purchased at too dear a Rate; that the Divine Prohibition needed not so strictly to be regarded, that perhaps God might not see, or seeing not regard it. Poor *Eve*, her Imagination was too well pleased with the Serpent's deluding Arguments, for her to stop in so smooth and pleasant a Way, or refuse her self the Advantage of refining her Spirit, and attaining Knowledge by a Fruit of so charming Beauty: The Prospect of these Advantages increas'd her desire of it, and in fine, she eats of the forbidden Fruit, and by her perswasion, *Adam* he also ate. *Adam*, I say, entic'd by the Beauty of the Fruit, by his Taste, his Senses, Passions; Irregular Imagination, by a desire of perfecting Reason by a new Experiment, and reasoning justly on all Occasions, by a Love to his Wife, he who should have said *Anathema* to whatever drew him off from God, forgetting God and his Charitable Admonition, consents to fulfill the Will of the Devil, and of his own Corruption.

XVII.
How
Death
passed o-
ver all.

XVII. And thus the Divine Faculties of both Man and Woman were separated from the Light and Love Divine, and inclined to inferior Objects as their Principle and End, their Light, and Object of their Acquiescence and Delight. By the abuse of Liberty, Reason is depraved, Imagination abandoned to vain and miserable Objects, the Senses to an unbridled Liberty, the Passions and Sensibility of our Nature given up to the Impressions of every Object. These Faculties could no longer derive any influence of Light and Happiness from the Divine, because they were

were deprived of God, the only Source thereof; nor Chap. XII.
could they consequently transmit any to external Nature; so that the Devil's Power increased daily over exterior Things, and by means of them over the Soul and Body of Man, and over every thing subjected to him. All which by the Sin of Man fell back into a Chaos of Misery and Darknes, concerning which I shall speak hereafter.

XVIII. Here we see the Accomplishment of Sin. XVIII.
It is the pure effect of Liberty determining it self, *That Sin is the sole Effect of Liberty:* with too great Application, towards inferior Objects, *That the Intervention of other things is only Circumstantial, and Sin might have been committed a thousand ways without them.* adhering too strongly to their Impressions, and regarding that as its End and Principal Object, which is only of an Accessory Nature, or a Mean to its Felicity. Hence the Genealogy of Sin must be derived. If Liberty resolve, the Acts and Consequences will necessarily follow, as I demonstrated above, when I treated of Preventing Grace; and to what purpose is it to hinder Sin without, when that which is within, being held in by force, would only swell, and harden, and increase, to break out again with greater ravage; and so would become more Incurable as well as Culpable, draw on severer Punishments, which are justly due to the Will, or full formed design of sinning.

---Patitur penas peccandi sola voluntas.

Nam scelus, intra se, tacitum qui cogitat ullum,

Facti crimen habet.

Hence it appears that the Tree, the Serpent, &c. were only external Circumstances of Sin, that assisted at its Birth; tho' without them, it might have been brought forth. Every Creature might have been instrumental to the Fall, if Man had placed his Affections on it, as fully as he did on the Fruit of the Tree of Knowledge. The Stars, the Elements, Metals, Flowers, Fruits, Animals, his Wife, himself, might have been occasions of it; had he, drawing his Affections off from God, sought Happiness and Delight in any of these contrary to, or besides the Order, End and Constitution of their Natures. That
a Tree

Chap. XIII a Tree and Serpent were the unhappy Occasions of it, was not from Necessity, Fate, nor from any unlucky Qualities in these Things: Their Intervention was purely Accidental. The Liberty of Man thought fit to fix upon them, tho', when distract from God, it might have fix'd on infinite other Objects; and thereby have fallen into as deep an Abyss.

It is therefore clear, that the Sin of Man in its whole Progress and Circumstances is contrary to the Will, Decree, Consent and Divine Permission. That Man was not destined to the Commission of it: Nor did God concur in his Temptation or his Fall, by determining the Motions of the Woman, the Serpent, or his Tongue, or any of the Thoughts, or Spiritual Acts that intervened; and which some impute to the Divine Conduct; others to his immediate Impulse and Operations, others to eternal Fore-sight and Decree. All which are horrible Blasphemies, proceeding from the ignorance and darkness of the Mind of Man; and from that miserably depraved Reason, which, by disapplying it self from God, was fill'd with Confusion and Chimeras: Ignorant they are of that Liberty which God hath given to Man, by which to govern all things that were subjected to him.

C H A P. XIII.

Of the Effects of Sin in Man, and in Nature.

I. Of the Effects of Sin, that they do not proceed from the Divine Decree or Will. But are natural Consequences of Sin.



S Light, and Joys ineffable, are certain Consequences of Holiness and Virtue: So Darkness, Sorrow and endless Misery are natural Effects of Sin; and both these Effects are infinite in Degree, in Variety and in Duration: The

Fundamental Reasons of these Effects, with reference to the Faculties Divine, have been touch'd upon in

the * Oeconomy of the Creation, which I commend to the Consideration of my Reader: I will here speak a little of them with reference to the inferior Faculties, and to external Nature; and consider briefly how things had gone in case the Redeemer had not intervened; and Man, after his Fall, had been left to himself, as the Rebel Angel was: And here I premise an Observation, viz. That as Sin it self is the pure effect of the Will of Man, without any Intervention on the part of God: So the Effects and Consequences which I shall speak of, do naturally follow from that Sin without his Intervention: For as Sin is not, so neither can its Consequences be the effects of the Divine Decree or Will; no sooner is it produced, but it naturally produces its Effect, without any consent of God. They wholly come from the absence of a Conformity with the Will of God, the Effects of which may be conceived as follows,

II. First, One may conceive in the Faculties Divine, earnest and void Desires, pressing Disquietudes, extreme Pains, Efforts and Rage in the Supreme Degree, a dark Intelligence, terrible hunger after Satiety and Acquiescence, and nevertheless, loathing, affright, horror and lively terrors at the Manifestation of the Light and Love of God, especially at its full displayed Glory. One may conceive besides a Research of that which cannot satisfy, restless and anxious Efforts after Vanity, Darkness and Confusion, inward and infinitely sensible self-remorse, furious Madness, and enraged Hatred of their very Being and Creator; and in fine, these tormenting effects eternally increasing: These are the Natural Consequences of the Fall of Man; not that they did immediately overtake him, but would infallibly by degrees had he been left unto himself, as naturally attending the absence of the infinite Good from Faculties infinitely Sensible, Active, and Immortal. And here I note, that when I simply speak of Nature, or of corrupt Nature, or of the Natural State of Man, what he is, is able, or will do of himself after Sin, without the Intervention of God's Grace, I understand all these and the other Effects of Sin, which I proceed to mention.

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III. Se-

Chap. XIII

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Chap. XIII

III. Effects of Sin in Human Reason. Its Misery, that it is become one of God's greatest Enemies, and most pernicious to Man's Salvation. Horrible Abuses committed with this Idol.

III. Secondly, Reason being separated from its Sun, the Light Divine becomes absolutely dark, and in this separation utterly incapable to conceive Ideas conform to those of the Arbitrary Divine Conception: It knows, perhaps, that there is a God, All-powerful and Perfect, but because this Knowledge is confuse and void of the Light of the Divine Word, and of the Joys of his Spirit, it can produce nothing but tormenting Monsters and Chimeras: Besides this Source of Blindness, Reason being guided by Imagination, Sense and Passion, its Infatuation is compleated by Pictures, Chimeras, Follies, continually presented by them. Deprived of the Light Divine, and of the Ideas of the Divine Conception, it follows these as its only Guides, tho' the more it is exercis'd about them, the more it becomes involved in Darkness and in Error, as appears by the Works of Men, in all Ages, most celebrated for Science, there being no Opinion, however absurd or foolish, but what hath been advanced by them in one way or other; some even maintaining (by a strange Illusion) that their wretched whimsical Ideas, are no other than the Essential Wisdom of God himself: And as Human Reason, or the desire of knowing Good and Evil, and comprehending every thing by the activity of our Mind, is the Idol which hath mostly estranged Man from God, who seems otherwise to have maintained his Ground against sensible Impressions, till the Devil presented this Temptation, You shall be as Gods, knowing Good and Evil; so it is most affected by the Curse, I mean, of all the Faculties it is most destitute of the Light Divine, when it seeks Contentment and Satisfaction by its Natural Efforts: It is become the most declared and obstinate Enemy of God: When Liberty leaves it to it self, it exalts it self (like the Devil) into the Throne of God, endeavouring to create Light and Happiness to it self, by its natural Acts, its own desires, and attending to its own Ideas, which, tho' mere Chimera and Reverie, it proclaims as the eternal Word, and real Inspirations, and Legitimizes nothing but what is conform thereto: Now as in this Estate it is entirely

void

void of God; so solid Truth, which can only come from his uncreated Light which inlightens every Man that comes into the World; must needs be incomprehensible unto it, because this Light can be received only by a Soul that aspires to it, in an entire vacuity of all Lights and Ideas of Reason, and of all desire besides that of doing the Will of God: Chip XIII

*Aucun sans secours ne sauroit se défendre
D'un million d'Erreurs qui couvrent l'Asseser;
Et depuis qu'un E'prit refuse de l'Entendre,
Quoiqu'il puisse comprendre,
Il n'en peut bien juger.*

Says the pious *Akempis*; and the God of Truth himself hath sworn, that except * the Wisemen of the * Jo. 3. 3.
World, the Disciples of Human deprav'd Reason, Mat. 18. 3.
convert, they cannot see or know; much less enter into the Kingdom of Heaven; because Human Wisdom is foolishness with God, it is a way of Error and Distraction, as it was to our first Parents. It had been certainly the most extravagant folly for *Adam* and *Eve* to think the salutary Light and Blessedness attainable by the desire of knowing Good and Evil, and by eating the Fruit of the Tree of Knowledge; since it was the ready way to be deprived of them: Nor is it less extravagant and silly to think one can work out one's own Salvation, and recover the salutary Light and Blessedness, by adorning Reason, and treasuring up Knowledge, by, I know not what, natural Prayers and Desires, and by the laborious Attention of a Soul hungry for the Ideas of Human Reason, or by Means which God hath nowhere prescribed or taught us in his Gospel. The Tree of Knowledge of Good and Evil is different from what it was heretofore. Men substitute in its room the Volumes of worldly Authors, that give deluding hopes of Truth and Happiness, and are of a far more pernicious Nature than the Tree of Knowledge. Our desire of knowing as God's Good and Evil, and of Divinizing our Reason and Ideas, is also infinitely greater and more enormous than that of our first Parents,

Chap XIII Parents, who never ran into the hideous extravagance of our new Philosophers, who Divinize their Reason and its Ideas; and besides, we gratifie this corrupt desire of Knowledge, not only without Scruple, but with universal Applause; and whereas *Adam* committed this Sin but once, we repeat it a thousand times. It is not therefore to be wondred at, that Men are at present so horribly estranged from God, and Conversation with him: That some doubt of his interior Operations in the Hearts of Men; and almost all deny that he communicates himself to Men at present: That they who profess to believe it have so different Notions of it, and live as if God and Eternity were mere Chimeras, and all their Interests were of a Temporal Worldly Nature. Such are the Natural Fruits of our adhesion to Human Reason, which separate from the Light of Faith, is Absurd, Impious and even Atheistical; but having in * another Treatise deduced these things more largely I forbear to prosecute them here.

* Cogit.
Rat de
Deo, &c.
in Discursu
præliminari.

IV. In
what
Sense I de-
rogate
from Reason;
and
in what
respect it
is more
pernicious
to our Salvation,
than the
most brutish Vices

IV. I have no design wholly to extinguish, or disapprove the Use, much less the lawful use of Reason. All that I have advanc'd concerning it in the first Book, screens me from this Suspicion. I only speak of the abuse of Reason, or of its Nature and Operations in a Man deprived of the salutary Light Divine, or who hath not yet recovered, nor doth seek after, nor consult that Light in a due Disposition and Preparedness of Heart; and I affirm of such a one, that Reason produces in him only Monsters of Folly, Error and Perdition, that will involve him in a more certain and deep Destruction, than the most brutish Vices, because it opposes God more obstinately and directly; and Damnation consisting in the being deprived of God, and of the Divine Operations of his Luminous Presence, the more we oppose them, the greater and more certain must our Misery and Damnation be.

V. The
Curious
Productions of Reason are only Methodical and Artful Means of ruining our selves

V. But it is possible some may think, that Reason, tho' separate from God, may find out, and demonstrate

monstrate many Curious Things. Now not to enter into the detail of these Curious Things, I only answer, that they are such Follies as Beasts are guilty of when the sweetness of a Bait decoys them into snares of inevitable Ruin. Except in the Regulation of our Conduct we observe a just Proportion between Infinite and Finite Eternity and Time; all that we do is nothing worth; and if Reason fail to do so (as, when separate from God, of Necessity it must) it is despicable and pernicious.

VI. Now all these Disorders and Confusions do not so come from the Divine Decree, as if when Man refuses to apply and give up his Faculties to God, God, to punish him for it, did Decree or Will that his Reason should be obscure and dark; and that it would not be subject to these Disorders without this punitive Decree. On the contrary, could Man, while separate from God, retain right Reason, or any other Advantages of Nature, freely would God give them to him. He envies his Creatures no good Gift, nor deprives 'em of the least Reality; but with an incomparable Patience and Forbearance restrains the Evils, which, except his Providence interpos'd, would overwhelm us in a Moment. But as there is, nor can be any other Source of Light, of Happiness and Truth besides God himself; so Reason, separate from him, cannot be regular and well conducted. To suppose the contrary, supposes God to deny himself as the Source and End of all Things.

VII. It may be perhaps objected, since God hath given to Things a Power to dure, to act and reproduce themselves, even while they are separate from his Grace, as appears in wicked Men: Why is it absurd to say, that they retain Right Reason, tho' separate from his saving Light? Right Reason is only a Mode of Being, but Being it self, and the Reproduction of new Beings are more absolute and real Things; and why may not a Man that is separate from the Light Divine, retain Right Reason, and conduct himself according to it, as well as retain what is more Absolute and Real? I answer. This

Chap. XIII

VI. That
the De-
pravations
of Reason
are not
decreed by
God; that
they who
are with-
out the
Light Di-
vine, are
without
Right
Reason,

VII. An
Objection,
and An-
swer to it:
Nothing
and its
Barren-
ness are
not proper
Objects of
the Divine
Decree.

Chap. XIII

tion comes from our Ignorance of the thing in question. Whatever is of an Absolute Nature and Reality; *i. e.* is given Absolutely, Necessarily Subsists, and endures, and acts whatever happens; but things whose Nature, and Reality depend on their Relation and Correspondence with other things necessarily fall into ruin and disorder, when this Relation and Correspondence ceases. Now the use of Reason, or Right Reason depends on such a Relation and Correspondence. It is the Exercise of our Arbitrary Conception in imitation of that of God: So that if the presence, Knowledge or Light Divine are absent from the Soul, it cannot Arbitrarily deduce ideal Images of God, as not having any solid substantial Knowledge of him by the Light Divine; When God, or the Word Divine do not Illuminate a Soul, its fund is dark, and it is without Right Reason. It is naturally and necessarily so: The Divine Decree do's not interpose to hinder or Establish. It is the Necessary Course of Things, Error and Sin and whatever is defective in reality have no need of the Divine Establishment or Decree to make them what they are.

VIII. Why
wicked
Men do
on some oc-
casions use
their Rea-
son rightly

VIII. If now any think that these things are not always and absolutely true; and that Experience shews that many Persons, tho' deprived of the Light Divine, do on many occasions, use their reason rightly; I farther add that Man is not to be considered simply as in his present State, in which, God, by his Grace, indeavours to restore him from the Fall, and continually sheds abroad the rays of his saving Light; but He is to be considered as when separate from God, and what this Separation would have brought upon him, if God had left him in it. Man, now, hath it in his Power to consult the Eternal Light; and tho' the Faculties Divine neither seek nor yet admit it; Reason, nevertheless, is in some measure strengthened and illuminated by it; because this Light is always at the Gate knocking to be admitted by us: But then when it do's reject it, it produces mere Monsters and Chimeras. They who desire to see a large Account of Reasons, Productions, in this Estate are desired to Read over the Account which
St.

St. Paul gives *Ch. 1.* of his Epistle to the *Romans v.* Chap XIII
21. to the End, relating to the Heathens: and also
the 2d *Ch.* relating to the Jews, who, tho' they enjoy'd
the benefit of *Revelation*, measured their Obedience to
it, by the rule of Depraved Reason, and not of Faith.

IX. As to the Imagination. Before the Fall it was
Subject to Reason's Conduct, and how it must ma- IX. Effects
nage this Power after the Fall is easy to Imagine: of Sin in
Altho', Reason having given it up to the Impressions the Imagi-
of Sense, of Passion, and External Objects by a full nation. Its
and free admission of them into the Imagination, it irregular-
cannot be said to be governed by it; but is wholly ity and
influenc'd by these Impressions which draw, delude disorder.
and confound it a thousand ways. So that, in conse-
quence of the Fall, Imagination will be wholly influ-
enced by the lively Impressions of Celestial Bodies
which penetrate, move, and form all Earthly things,
as Imagination actuates the Corporeal Senses and
Humours, and is reciprocally impressed by them,
and this will be a Source of perpetual Errors, Delu-
sions, and Insensibility unto it: And it may so hap-
pen that when the habitual Conduct of Liberty hath
been for a while, machinally as it were, determined
by these Impressions, if we know the manner in
which the Imagination first received them, and also
the Combinations of Celestial Bodies and of their
Actings, and the Natural Changes happening in them:
One may easily foresee the future Conduct of the
Imagination, and by Consequence of the whole Man.
Upon this Principle Judicial Astrology is built, which
is not, as some would have it, a Science without
Foundation. But I do not pretend to speak of the
Impostures of every Quack.

X. Moreover, tho' Mans Imagination was very X. Miser-
much attainted by Impressions from without, before rable Ef-
he Eat of the Forbidden Fruit; his great and terrible fects of Sin
Fall was not till after he had Eat thereof. The per- in the Body
nicious Effects of Unwholsome Nourishment, and con- of Man,
tagious qualities upon the Body and Mind of Man, and in his
are generally known: How by them the humours, inferiour
the Blood and Spirits, and by Consequence the Im- Faculties,
agination, Reason, and whole Soul of Man are vitiated in conse-
and depraved. quence of
forbidden
Dulcia Fruir,

Chap XIII



*Dulcia se in bilem vertent, Stomachoque tumultum
Lenta feret pituita. Vides, ut pallidus omnis
Cæna desolat dubia. Quin Corpus quæstum
Hesternis vitiis, animum quoque pręgravat una
Atque affigit humi divina particulam Aura.*

So pernicious is the Effect of Poyson, that by it the Constitution of the Body is changed or destroyed, the Soul is stupify'd, and a thousand Disorders introduced: And such the fruit of the Tree of Knowledge needs must be, when his adhesion to it had caused the Divine Benediction to withdraw, and fill'd it with a Curse. By eating of this contagious food his Body was Poysoned, Death and Corruption entred, and overspread his Person, all Nature, and his posterity.

XI. Its Effects in the Passions, and in Reason.

XI. And thus the Humours, Blood, and Spirits of Man were tainted, the effects of which Reason and Imagination tasted, by their Subjection to strange Impressions. The Passions usurped, Dominion inclining immoderately to what was pleasing; and furious against whatever was not pleasing to them. The too great Extent and Exercise which Liberty allowed them, and the Corruption of the whole Mass of Blood, and Humours, and Mans incapacity to reduce these rebel passions rendred their state Incurable by the Power of Man, who was not the Source of Reality; nor united to, Dead as he was to the Light of Faith, and to Love Divine: Hence Reason became more darkened, and confused, tyrannized by the most tormenting, uneasy, violent and furious Passions, whereby he was more estranged from a sober just Morality, than from Right Reason.

XII. Effects of

XII. We may easily judge what effects Sin had upon the Senses, by those it had upon the Human Body, and Exterious Objects: Which hereby became Senses and very limited in their Nature, not Subject to Liberty of Liberty, representing only the outside of Things, Man, and that in a very gross and fading manner compared with their Original State: The Order, Proportion, and regularity of things was disturbed: Disorder every where prevailed, and had the upper hand, in the

the Active powers of Nature; so that life and vivacity Chap. XIII
 were only to be found in disorder and in an irregular
 or painful manner: And hence our senses felt no Tem-
 perature in things, but heat and cold in the Excess:
 The Body itself became Dark, Gross, Heavy, De-
 formed and Monstrous, by reason of the Disorder of
 its Humours and whole Constitution. Even Man
 himself was ashamed to see his Monstrous Deformity;
 He was Subject to Infinite Infirmities and Diseases,
 every thing in his Nature being out of Order: He
 might be fitly called a Collection of Grossness, Ebul-
 litions, Obstructions, Hardnesses, Dissipations, bad
 Impressions from every Creature, Continual Combats,
 Corruptions, Vermines, Sickneses, and after all Death;
 in consequence of which he must, whether he will or
 not, leave his beloved Wife with whom he had too ea-
 sily comply'd, and the Tree that charmed him with
 its lovely fruit, and all other Trees growing in the
 Garden cultivated by his Labour, and the Garden
 too where his Dwelling was; and the whole Earth,
 and the short Dominion he had upon it, so unhappily
 abridged by endeavouring to extend it beyond the
 Order Establish'd by God among his Creatures.

Linquenda tellus, & Domus & placens

Uxor, neq; harum quas colis Arborum

Te prater invisas Cupressos

Ulla brevem Dominum sequetur.

Nor was the leaving them to be regretted by him.
 No, it rather was a happy Release from the Evils
 which he himself had produc'd in Nature. For, having
 forsaken God, and in him the Source of Light and
 Blessedness, and become hereby such as I have de-
 scribed. Neither He who was appointed to govern
 Nature; nor his Body through which as through a
 Chancel the Divine Benediction passed upon the Uni-
 verse could dispense any thing besides Disorder and
 Confusion to inferior Creatures, spoiling and de-
 stroying whatever they used. The Creature received
 no Luminous Impressions from his Body, nor could
 they Communicate any to one another. The Virtuous
 Powers

Chap. XIII powers designed by their Original Constitution to be actuated, preserved, and quickened by Man who lived among them, decayed, and for want of nourishment dyed away: Or ceasing to fall forth to revive each other, they opposed themselves by inward, Tumultuary, Confuse, Violent Motions and Endeavours.

XIII. And thus we see how Light and Clearness, Beauty, Goodness, Tranquillity and Plenty departed from the World; and in their room succeeded Darkness, Density, Grossness, Corruption, Malignity, continual Oppositions, Barrenness; all natural Effects of the present irregular State of Nature: From whence at length proceeded all sort of Confusions and Excesses; the disordered motions and activity of the Creatures dividing themselves, and acting on every side in unequal measures and degrees. And hence the fury of the Elements, the Malign Influence of the Heavens; the destructive Nature of Fire; Tempests and the hurtful inconstancy of Fire and Water: Hence the Hardness, Coldness, Opacity, and Corruption of the Earth and Earthly things, and the Production of a thousand Pernicious and Monstrous Things: And in fine, hence the Rebellion of every thing against Man, as was most just, that he by whom Disorder entered into, and disturbed the Creatures, and who could Communicate nothing but Disorder to them, should not be obeyed by them, as before: And here we see all Nature by the Sin of Man ready to fall into a Chaos of Darkness and Confusion.

XIV. Now tho' immediately after Sin, these Evils were not accomplish'd in their full measure and Degree; they were however its infallible effects, as the Event would have made appear, had they not been suspended by the Mediatours Intervention: And therefore to conceive the State of Things after the Event of Sin, we must imagine the World to become a Hell, full of all sort of Miseries, and Man in the Middle of it, as an Incarnate Devil confined to it. Lo, here we see Man in a state far different from that of his Creation; stript of that Cloathing with which he was array'd when he came forth of his Creator's hands: From a Temple of the Blessed Trinity, and a Friend

Friend of God, from being illuminated by God, and Chap. XIII
fill'd with Celestial Joys: From reasonable swimming in Delights, from being Lord of all things, and the Channel of the Divine Blessings to them: From Immortal, Powerful, Luminous, Fair, Good, Happy, and fill'd with all Goods; we see him, I say, become wicked, an Enemy of God, Companion of Devils, Ignorant, Tormented with terroure and with sadness, Brutish, Miserable, a Slave, a Source of Malediction, Corrupt, Dark, Weak, Vile, Wretched, laden with Torment, and all sort of Miseries. And whence alas this Cursed Change? Who is the Cause thereof? Who hath consented to it, Decreed it, or Confirm'd it? Is it from God, or from his Decree? Ah, it only comes from the Decree of the Devil and Man; they, they only Willed, Decreed and Consented to it against the Divine good Pleasure, who hath and will imploy all possible means to stop the Course of these pernicious Evils, tho' except Man consent no Remedy can be found.

XV. In the production of these Evils God can be XV. God conceived no otherwise concerned than as consenting never wil- that Man should be, and continue free: And that led any of his Lot should be as Liberty should chuse: He never these directly will'd that Liberty should come into its pre- things, but sent Incongruous form: He is a God of Order, and their con- not of Confusion; and the Corruption of Man or Na- traries. ture is not an Effect of his Order and Decree; but so contrary to it, that he not only used all possible means to hinder it; but after its Event suspended its ruinous Effects in Nature to make way for a Re-establishment of all Things: As will appear hereafter.

XVI. We must not think that the Curse denounc'd XVI. The upon the Earth, its bringing forth Thorns and Thistles: The Womans painful Child-bearing; Man's laborious Life, and at the Conclusion of it his Death which God declared soon after Sin, were inflicted by him as a Punishment of their Sins, and mark of his Anger. It is a rule of Inviolable and Eternal Truth, producing of Thorns: The Labour, Pains, and Death, which God declared to Man, are not positive Punishments inflicted by him, nor can be said to punish, but as he permits it to happen to Man, according to his Works. How God is concerned in it.

that

Chap XIII that God never punishes in a positive and proper Sense, inflicting Spiritual or Corporeal Evils: Because 'tis Impossible for God so to do, Evils being a Repugnance or Contrariety of Things to their Original State, which it is impious and absurd to impute to God the Source and Origin of Perfection, Reality, Order, and Agreement to and in all things; but not of privations and Disorders: It is true in Scripture God is said to Punish, when he permits things to happen according to Man's Will and Disposal of them, tho' contrary to their Original Order and Establishment: God needs only leave things to dure and act in the Disorder to which they are reduced by Man, and immediately all Nature, and all that is in Man conspire to oppress him without God's Direction or Intervention, unless he vouchsafe graciously to interpose either to open the Sinners Eyes that he may see his Works; or to defend from these Evils them who abandon themselves to his Divine Mercy; or to relieve the Sinner, if he be disposed to repent, so bringing forth Good from Evil, or lastly to restrain by his Almighty Power these Evils from falling all at once upon the Sinner, not suffering them to overtake him; but by degrees, so to dispose him to reflect upon, and know himself and teach him to forbear to continue and increase the terrible Load.

But when infinite Love sees that there is no hope of his return, it permits Events to happen according to the Natural course of things, whereupon the Sinner naturally falls into the forementioned State of Darkness, Confusion and Disorder as necessarily attending his Separation from God, the only Source of Light and Blessedness: So that God punishes only as a Physician, who, when a Patient refuses to be regular, and to take the remedies prescribed leaves him to his Caprice and intemperance; It is therefore Man alone who punishes himself in that he Ruins, Reprobrates and Damns himself, *O Israel thou hast destroyed thy self, but in me is thy help: Thy own wickedness shall correct thee, and thy Backslidings shall punish thee; thou shalt know and see that thy Misery and thy Bitterness do come from forsaking the Lord thy God, and that*

me there is nothing to be feared by thee. This is the Chap. XVI
sense of the Original: God is a Source of pure Reality
and Perfection: And Man when he departs from God
can find nothing else but Vacuity and Imperfection.

XVII. When therefore God is represented in the
Scripture as denouncing a Curse upon the Earth, is said to
pains to the Woman, and labour to the Man, they are threaten
properly no more than Charitable Advertisements or to pu-
what the Natural Effects of Sin will be; that Man nish Man
may accordingly conduct himself, and profit by them: properly
The increase of pain and sorrow at Child-bearing speaking
which he foretold is an effect of his Charity toward he only
Mankind. Should the Woman, now that the Ele- gives him
ments are irregular and corrupt, bring forth soon af- Charita-
ter her Conception before the Infant was strong ble and
enough to sustain the Impressions of the Air, and of gracious
External things, the state of Man would be more Adver-
sement: s.
separable than at present. All almost would be abortives
from their Birth: And therefore God's care and love
for Man, hath graciously provided against this Mis-
chief, by ordaining that Children should be inelosed
in the Womb, till they were strong enough not to be
injured by the Impressions of External things; whose
good Order had it not been disturbed, it is probable
Procreation would have been much quicker without
the Inconvenience of bigness, and of pain which are
necessary Effects of the present slow Method of Pro-
creation, and of Sin, and there are some, who in Ho-
nour to the Virgin State, have believed the Man and
Woman would have procreated Children without any
carnal Commerce or Desire, continuing in their Vir-
gin State, as will appear possible at least, if we con-
sider that the Vessels which contain the Eggs of which
Men are Born are in the Woman, and that these Prin-
ciples of Procreation might have been brought forth,
by a Love of God, joyned with a Desire of producing
new Beings like ourselves to love and praise him; and
in like manner Man might have committed to them this
Principle of Fecundity purely by an Act of Love to
God, joyned with a Desire of reproducing Creatures
like himself to love and praise him, and to Conjugal
Love would have been only the Holy Desire of two pure
and

Chap XIII and Virgin Souls, to co-operate in producing Creatures like themselves in the Sole View and Love of God. But Sin being brought forth, it filled the Soul with Carnal, Brutish, Sensual, Voluptuous Desires, all which together with the Corruption of the Elements changed the way of Procreation to what it is, the Brutality of which, Man, immediately on his fall, was so ashamed of that he was forc'd to hide himself. There are moreover, even among Fish, Incontestable Examples of the Possibility hereof; I say the Possibility; because whatever probable Arguments there may be that this was the way of Nature; I pretend not to any Evidence of Demonstration; all I affirm as certain, is, That antecedent to Sin, every thing was in a good and perfect State: And that all Evil, Suffering, and Disorder are Effects of Sin, and not of God, who interposed only in tempering the Sinners Sufferings, and declared them to him only in Charity and Goodwill. He warned him of the Barrenness of the Earth, to prevent his being surprized by want or Famine; by expecting Vainly that it should yield its Fruits, as at first, of its own accord; and charitably taught him to prevent this Evil by Labour and by Care. He predicted to them Pains and Death that they might prepare themselves by Patience, receive it with Humility, as the fruit of their Disobedience, and cease from Committing Sin. Last of all he drove them from the Tree of Life, [which was probably the Fruit reserved by God for the Nourishing his own Body,] Least by a continual eating of it they should perpetuate their Misery to themselves: Worse, infinitely worse had been the State of Man, had God permitted all his own Works then to fall upon his Head. However the little which he began to taste thereof, was only the Effect of his own Sin. *And thus by one Man Sin entered into the World; and Death by Sin.* [i. e. all the Confusions that produce it,] *And so Death passed over all, all having sinned in one.* All the Creatures are Subject unto Vanity, [i. e. to a Vacuity of Good,] not willingly; but by him who hath subjected them unto

unto it: [i. e. by Man his using them contrary to the End and Design for which God had made them.] Chap. XIV

C H A P. XIV.

Of Original Sin. Five Opinions concerning it.
The four first Rejected.

I.  H E sad Effects of our first Parents Sin were not limited to their single Persons, but extends to their Posterity: And this is called Original Sin, and is a Subject of incredulity to some, of Raillery to others, of Imaginary Fictions unto many, and of admiration to many well disposed Souls. Who tho' they do not evidently and distinctly comprehend, do nevertheless in Reverence to the Holy Scripture fully believe this lamentable Truth: Tho' to comprehend how by one Mans offence, all can become Sinners is a Mystery too deep for them. It must be acknowledged that this Truth appears hard to be digested; and some who in general do own the Doctrine; pretend however that it is so Incomprehensible, and Disproportioned, not to say opposite to our Reason that it needs an Authority no less than the Divine to convince us of it. Now I design to shew that Original Sin is a thing most easy and natural to be comprehended; that the contrary Supposition is in all respects impossible and inconceivable considering Man in his Laps'd Estate: From whence this important Truth will be illustrated; but also the absolute Necessity of the Grace of God to remedy Sin by a free Pardon and Efficacious inward operation, will be evinc'd, without which every Descendant of sinful Adam had been a very Incarnate Devil, damned from the Birth.

II. Now some there are who absolutely deny Original Sin: Others, they make it to consist in evil Bents and Inclinations, and then only to be Culpable when following

Original Sin. A fifth and true Opinion of it. I. The Design of the following matters.

II. Four false Opinions concerning

lowed

Chap. XIV *lowed by us: Others, they fanſie it to be propagated only by the Imagination: Others, by the way of actual Imputation, made, as they imagine, by the Deetree or Will of God: All which Opinions are alike abſurd. Moſt true it is, that ever ſince the Fall, Original Sin is not leſs Natural unto Man, than for a Shoot to be of the ſame Nature with the Stock from which it grows: Or, for all things that are contained in their Seeds or Principles, to be actually or potentially of their Nature: But I will endeavour to explain theſe things in a more particular Manner.*

*III. The
firſt, Opi-
nion exa-
mined,
Liberty
being Cul-
pable, its
Faultineſs
extends to
every
thing it is
annex'd
to; and
conſe-
quently
the Pu-
niſhment
alſo doth.*

III. In the firſt place, ſuch as deny Original Sin, I make no ſcruple to affirm, they are either Wicked Men puff'd up with Pride, or blind and ignorant of Spiritual Things, or they partake of both. In original, as well as in all other Sin, two Things are to be conſidered; the Guilt and the Punishment; the former is properly committed only by the individual Liberty that Sins. But becauſe this Liberty is only part of a Subject with which it makes one Whole or Compound; and becauſe whatever is in it, is ſubject to its Diſpoſal, its Faultineſs is tranſmitted to all that is contained in it, which is Culpable by virtue of its Natural Participation, *i. e.* ſince the whole is ſubject to Liberties Direction; the whole partakes of its Good or Evil, its Blame or Praise, and of every thing that is common to it; even as every Member of the Body partakes of the good or bad Diſpoſition of the Head or Heart. Or if we deſire to conceive this Truth under another Form: One may ſuppoſe Man's Eſſence to conſiſt in Liberty, and that this Liberty is plac'd in a vaſt Field of Action, and ſtands expos'd to an infinity of Objects, with Power to vary its Conduct, with relation to them. Now if Liberty Sin, by applying to ſuch certain Objects, the Faultineſs or Guilt returns on Man's entire Eſſence; and however it Acts then, after his Eſſence and Acting Power, muſt be Culpable, as continuing ſtill the ſame any diversity of Objects, or ways of Acting. For Liberty being Culpable in it ſelf, whatever Object it applies it ſelf unto, it carries its Culpability with it; and hence we ſee the Extent of the Punishment

Punishment of Sin, which was the second thing to Chap XIV
be considered in it. For Liberty being united to
all Objects and Ways of determining it self toward
them, it is just that its Union with them should be
such as it hath freely will'd, *i. e.* disengaged from
the Sovereign Being, whom by its own ill Conduct
it hath forsaken; and therefore 'tis just that its U-
nion with them should be void of Light and Joy and
Rest.

IV. It follows then, that the Punishment of Sin is in- IV. *That*
separable from the Guilt; and that where the Punish- *the Pu-*
ment is, there Sin also is. I do not speak of the Effects *nishment*
of Sin to be found in things of a Brutal Nature, but of *f. Sin*
its Punishment peculiar to things of a Living, Immor- *cannot be*
tal Nature. Some portions, or remains of Sin, may *laid on an*
be found, I own, in a Subject absolved from it: But *innocent*
this I affirm, that neither the principal Punishment, *Subject.*
nor these remains, can be inflicted without an ante-
cedent Guilt. To deny this is strangely Impious, it
is to form a horrible Image of God, and to repre-
sent the most Gracious Being as inflicting unspeak-
able Torments on Creatures without Sin or Guilt.

V. Now most true it is, that Men are unspeak- V. *That*
ably Wretched and Miserable, even from the Womb; *all Men*
their Souls, and all its Divine Faculties, are ignorant *are Sin-*
and brutish; their Reason stupid; their Imagination, *ners, be-*
Sense, and other Faculties, irregular and confuse, li- *cause all*
able to be distress'd and injur'd by a thousand Acci- *partake*
dents; unable to help and relieve themselves, lament- *of the Pu-*
ing their Miseries from their Birth, in which the far *nishment*
greater part do perish before they know how to help *of Sin.*
themselves. Now, as no Body who is not ignorant
as a Beast, can deny that these are Punishments; so
Sin must necessarily be supposed as their Cause; since
it is Impious to impute them unto God, or to say he
denies his Creatures sufficient Perfections to support
and make their Being Comfortable to them: I am not
unapprised of the Objections urged by the favourers of
Pelagianism, but the Idea given of Man and Nature,
in the Treatise of Creation, is a sufficient answer to
them.

VI. But

Chap. XIV

VI. An

Objection.

If any

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Liberty

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proved.

VI. But how is it possible corrupt Reason acts for Sin to extend to all? Sin is an Act of Liberty that prefers a less to a more perfect Object, the Means before the End. Now Creatures newly born have not acted thus, nor did they exist when *Adam* sinned. To this Objection of prattling Reason I reply, Sin is indeed the Act of Liberty; in it it begins, but does not terminate in it, but extends to whatever is subjected to, and dependent on it; to every thing that is part of, or may arise out of it. Liberty is representative of the whole, whose Lot is in its Hands. It is, as I may speak, pregnant with infinite Liberties, the Seed and Principle whereof are contained in it, which, as they are produced into Actual Existence, will be originally of its own Condition. It is very trifling what the Advocates of Pride and Nature urge, viz. That *Adam* could not Sin in the Name of all, being not impowered to act as their Procurator. Poor blinded Creatures! The Effect will participate of the Nature of its Cause, without the Formality of a Procuration. It is a necessary, immutable Rule of Nature. If, as these Men pretend, only the individual Act that Sins is Culpable; it will follow, that all succeeding Acts, and all the Members besides that which sinned, tho' parts of the same whole will not be Culpable, nor feel the Effects of the Sin committed; whereas Experience shews, that when a Man by Violence, or other Accident, is deprived of Sight, he is blind for ever after, his whole Body is blind, partaking of the Calamity, notwithstanding the first Act of Violence, &c. was past before others were brought forth; and besides, these others are of a different Nature, and belong to other Members: And shall we then complain of Nature, that every Act is not responsible for it self; that it does not bear its Punishment alone; and that the succeeding ones partake of its Affliction; or that the Guilt remains when the Act is past; or that the Sinner retains a virtual Consent to Evil, which he infallibly repeats with a stronger Inclination than if he had not sinned. We are therefore obliged to own, that a whole Subject partakes of the Quality of every

every Act produced by it; and that this Property of Nature, in virtue of which Things tend to dure and to reproduce themselves, is woven into the Frame of every thing. A Principle, which if we follow, will lead us into all the Detail of Consequences necessary upon this Subject.

VII. But Depraved Reason will still urge, that whatever hath been produc'd since Sin, was not Existent, when it was committed, and could not therefore Sin at the time of its Event; nor be Culpable on its account, and tho' it become so by another's Act, its own however is not Culpable. Now to the first of these Difficulties, I say, A Being, for certain, cannot be Culpable, or Sin in Act, before it actually Exists; tho' it might and did Sin, and was Culpable in its Origin, or to speak more intelligibly, the thing to be produc'd, sinned in such a Manner as it was contained in it. As the Fruit of a Tree is paysonous and depraved in the Tree it self, or in the Bud from which it grows. If therefore a Principle or Origin (suppos'd to be free) will not produce any Effect, that which hath no Existence, hath no Evil: But if this Origin will be Productive, its Effects will necessarily be constituted like it self; because Production is only a redoubling of the Origin; or a producing Beings of the same Nature and Constitution. The thing reproduced must necessarily be of the same Condition with its producing Principle: Nor is it less absurd for the Effect to be more perfect than its Cause, then for Men to be produc'd by Trees, or for Light and Reality to spring from Darkness and Nothing. To the second Member of this Objection I answer, that the Act of a thing newly produc'd, is Culpable in its Origin, or as it participates of the Nature of its Principle it arises from a deprav'd Origin, and includes in the Center and Principle of its Activity, or as it is an Active Principle about the Inclination of the same Nature with its Origin. The Acts of a Subject habitually Wicked are depraved from their Principle, and every Act does only repeat this depraved Principle, or produce an Act originally Corrupt; were the Acts and their Subjects independent.

Chap. XIV on each other, as they would be if they were produced immediately by God, or depended solely on his Will; they would not then be Culpable; but how the Product of a depraved Principle can possibly be Pure, is impossible to be conceived.

VIII. God VIII. If any say, that the Souls of Men are derived from God, and that he is the only Origin of them. I answer, if this be understood in a mediate Sense, viz. that in tracing the Origin of Souls endued with Power to reproduce themselves, we must still ascend, till at last we fix on God. It is true, our Souls are in this Sense derived from him; but they are not in their present State immediate Creatures of his Hands: Properly and directly they derive their Being from that Soul which in virtue of the Laws of Nature, by which every thing is productive of it self, is the immediate cause of its Production: But I have treated of this Matter * elsewhere, and shall have occasion to resume it in † another place, for which reason I proceed to the second Opinion.

* 1st.

Book. ch.

7. 14.

† Artic. 11, 12, 13, 14.

IX. The IX. They who maintain, That Original Sin is only a second Opinion, That Original Sin is only the Inclination of an Innocent Subject towards Evil, shewn to be false and absurd. IX. They who maintain, That Original Sin is only an Inclination towards Evil, which is not culpable while the Will does not consent, they speak the Consequence, but do not observe the Principle; for, whence I ask, does this Inclination come? Why is it to be found in a Subject innocent in all respects? With what Equity can an interior Inclination prone to Evil, and averse to Good, be planted in an Innocent Subject? An interior evil Inclination can come, for certain, only from a Soul inwardly corrupt. A good Plant tends only to produce good Fruit, and only an evil Heart inclines to Evil, tho' it keeps in the Acts that might flow therefrom.

X. That X. Others who explain Original Sin by the Contagion of the Imagination, seem to me to leave the Question, and to answer to something not concerned in it, which is what Logicians call *ignoratio Elenchi*. The Question is not how Children do actually Sin, by the Contagion of the Imagination, according to the Hypothesis of Malbranch, is remote from the Question.

but

but how they are Sinners, and guilty before any a-
ctual Sin. Now they who recur to the Imagination, Chap XIV
and shew that whatever Impresses the Imagination of
the Mother, infected with Concupiscence, does also
impress the Infant's Brain, and makes traces in it, cor-
respondent to those formed in the Imagination of the
Mother; and that the same Images being form'd in
the Infant's Soul, its Inclinations are hereby of ne-
cessity irregular: These Men, I say, supposing their
Hypothesis to be true, which I do not at present en-
quire into, do well enough explain how a new Sin is
actually committed by a sort of Temptation at second
hand, not much unlike that of the first Man; tho' as
to its manner less free and avoidable: But when we
enquire about Original Sin, this is not then the
Question. It is not, How the Infant's Soul produces
necessarily, from its Conception, Acts of Concupi-
scence? But how before these Acts, particularly Acts
resulting from the Union of the Soul and Body, the
Soul is guilty, and a Sinner? How e. g. a Vicious Per-
son is culpable when the Acts are past or future? Now
to shew how it may commit these Actions in presence
of such certain Objects does not clear the Matter: For
the Soul was Vicious and Culpable before these Acts;
and to say, that it hath already done these or these
Evil Things; that it hath not revers'd them by con-
trary Wills and Actions, but remains the same: This,
I say, were to leave ones first Answer of the Imagina-
tion, and to account for it another way: There is
something like this in Original Sin. The first Man
Adam, who is the root of all Mankind, did Evil be-
fore his Posterity existed. This Evil he was, of him-
self, impotent to destroy, but considered in himself,
it still subsisteth in him; and Originally all Mankind
were the same as he, tho' they were not actually se-
parate from him by a proper Subsistence of their own.
But this belongs to another Article.

XI. As to Imputation, if by it we understand an
Act of God's Will or Judgment, whereby he judicially
Opinion, which explains Original Sin by the way of Imputation, distin-
guish'd from Natural Propagation, is absurd and false. It is founded
on the Prejudice of the immediate Creation of Souls.

Chap. XIV  Imputes the first Man's Sin to his Descendants, without which Imputative Judgment it had not been transmitted in a natural way, and Adam's Posterity been either not culpable at all, or in a less Degree. It is in this Sense impossible and absurd, not maintainable by Good Men, unless thro' Ignorance or Prejudice in favour of it, as useful to explain certain Truths of no Relation to it. I say of no Relation, because Truth and Error have no Relation, and to join them is only to produce Monsters. Thus, for Example, it is a Truth allowed by the Men we speak of, that all Men as propagated from their Parents are originally Sinners, antecedent to any Spiritual or Corporeal Actions, to be afterwards produced by them. It is also a vulgar Prejudice, that Souls are not generated, but created immediately by God; which Prejudice, tho' false, as I have elsewhere shew'd, is generally maintained as an undoubted Truth, and accordingly they endeavour to reconcile to it their Explications of Original Sin. It is ask'd, how a Soul that comes forth immediately from the Hands of God, can possibly have any stain of Sin or Guilt? As Sin is not God's Creature, so he neither does, nor can produce it in the Soul: It is also, as created by him, without any the least Irregularity or Sin, to subject it to a Reprobate, Damn'd Estate. Nevertheless, it is originally stained with Sin and Guilt: Now how is this to be conceived? By this Hypothesis it cannot be derived from its Origin or Creation: Nor is it, as they agree, of the Nature of the Soul, nor from its particular Acts; and yet by this Judgment the Soul is culpable, and ought to be so reputed, from its first Existence. This Judgment, I say, is true, and if true, it is so, before both God and Man; and what I ask is the Ground or Reason of its Truth. It is not true by reason of the Subject if considered by it self, and out of this Proposition. The Soul is sinful, not by reason of the Attribute: Nor is there any Essential Union between the Attribute and Subject; and therefore the Reason of its Truth is to be sought in him, that makes this Judgment, *viz.* in God or Man; and because Man's Judgment cannot seal it with the Stamp of

of infallible Truth, it follows that the Judgment of God is the Reason of it; and so we say, that the Soul is Culpable by Imputation, because God, by an Act of his Judgment joins the Attribute Sin to the Soul of Man, or imputes Adam's Transgression to all the Souls which he creates, and the Reason assigned for it is because the Soul is united to the Body in consequence of the Act of Procreation; tho' this is a very trifling Reason, because the Procreation of Man is in it self not Evil; and because, if it were, God, who is, according to their Hypothesis, the sole Cause of the Union of Soul and Body could not add one Evil to another: As to the pretence of such who say, that Sin is imputed neither to the Body, nor to the Soul of Man, but to the whole *Suppositum* which is produced by the Parents, it deserves no answer.

XII. Let us then observe as a fundamental Principle, that every Spirit created by God, is necessarily Illuminated, Just and Holy; not indeed in Habit, but Actually and by Origin; God being the Author of its Being and Constitution, there can be nothing in it unacceptable to him. If therefore the Souls of Men were created immediately by God, they must of necessity be originally Illuminated, Just and Holy.

XIII. Now this is directly contrary to Experience, and to the Doctrine of Original Sin which teaches, that the Soul is originally Impure and Culpable as well as Dark. If then the Doctrine of Original Sin be true, that of the Soul's immediate Creation must be false, as certainly it is.

XIV. They who suppose Souls to be created immediately by God cannot maintain Original Sin, without being injurious unto him: For the Effect or Product of a Cause that is Just and Good necessarily bears the Character of its Perfections; nor can it become Unholy, except by its own free Act. That which in it self is Holy, doth persevere in Holiness till it freely admits contrary Impressions presented by their own free Act.

XII. If the Souls of Men were immediately created by God, they would be Originally Just and Holy.

XIII. The Doctrine of Original Sin is inconsistent with the Creation of Souls.

XIV. If Souls are created immediately by God, they can become Culpable only by their own free Act.

Chap. XIV to it. To say, that evil Impressions can be made upon the Soul, and received by it, without its Consent, is injurious unto God, in that it supposes him to have placed our Souls, tho' Innocent and Holy in such Circumstances, that they are infallibly doom'd to Sin, which is a very Impious Assertion; tho' according to this Supposition, if a Holy Soul be Impotent to defend it self from evil Impressions, and this Impotence be not from its own Default, but from Necessity, it will be in no wise Culpable; and tho' it were indeed Culpable by this Means, it would be properly not by Imputation, but Actual Sin.

XV. Three *ways of being a Sinner, by Origin, by Habit, and by Act.* **XV.** There are only three conceivable Ways of being a Sinner; by Origin, by Habit, and by Act. The first of these is absolutely rejected by supposing Souls to be immediately created: For hence it follows, that they are Pure and Holy, and there is therefore no room for Imputation; and they who pretend, that our Souls originally are Pure and Holy, but that God, by an Act of his Judgment, makes them to be Culpable and Impure, suppose God's Judgment to be false and repugnant to their actual State, by judging that to be Depraved which he hath created Pure.

XVI. *To be Originally sinful is repugnant to the Hypothesis of immediate Creation: To be so by Act, is foreign to this Subject: By Imputation, is extreme Absurdity.* **XVI.** Next, as to Habit, there are but three Ways of conceiving any to be an Habitual Sinner: By Origin, as when he comes of a corrupted Root; or by Act, as when he consents to any thing which draws after it an evil Habit: The first of these Ways is, not to be supposed here, because God cannot conceive, that that which is Good by Origin, is habitually Evil by its Origin. The second applied to the Case in hand, is false: For if God does repute and judge, that Souls are habitually Evil, because they have actually admitted a Root of Malignity; this, on the Soul's part, is not Imputation, but actual Sin; but if we would have God to judge them to be habitually Evil, who are not such either by Act or Origin, this Judgment would be absurd and false, and by Consequence repugnant unto God the Source of Equity and Truth.

XVII. As

XVII. As to Actual Sin. There are two Ways Chap XIV
 of conceiving one to be an Actual Sinner, by either
 one's own, or another's Act. The first excludes Im- XVII. To
 putation. The second, if applied to it, is absurd and be an A-
 false; as, to judge that the Malignity of the Acts and ctual Sin-
 Thoughts of one Spirit, is the Malignity of another. ner in an
 What, tho' the first Man thought after such a Impu-
 Manner, must I be deemed to have thought so too, tive way,
 tho' I never did? This Imputative Judgment is ab- is absurd.
 surd and false, and is as impossible as for Not-Being
 to be Being: Or for Non-Act to be Act. Imputa-
 tion of actual Sin is therefore very absurd, and we
 should have little cause of Fear; nor would God
 condemn us as guilty Sinners, as we are now most
 justly treated by him, if we were not otherwise
 concerned in the first Man's Sin, than by such a Judg-
 ment of Imputation.

XVIII. Imputation of Sin is a sound of Terror, XVIII. ed
 in that it seems to be a mark of Reprobation. But There is
 there is in Truth no Imputation of it, while the Sub- no Impu-
 ject does not actually or implicitly consent thereto. tation on
 Reality and Good are the only things which God the para-
 imputes; because, being the Source thereof, he may of God,
 produce it where he pleases, even where it is not but of Re-
 He may give it to Creatures unworthy, and treat ality. The
 them as if they were worthy of it. He may dispense Imputati-
 his Blessings to them, in Consideration of another's on of Sin
 Merit, or of himself, and his own good Pleasure, as is not an
 being an over-flowing Spring of Good, powerful to his Power.
 realize and fulfil his Will for Good towards his
 Creatures: But he is not the Source of Evil, nor
 can he, by virtue of his Will, Decree or Power im-
 pute Sin and Guilt unto a Pure and Holy Creature.

XIX. I insist the more upon these Matters, because XIX. The
 it is necessary to vindicate the Divine Decree from necessity of
 the Reflections which some Mens false Notions cast vindica-
 upon it. From God, from his Will, Decree and ting the
 Judgment, proceed nothing but pure Light, pure Divine
 Truth, Justice and Rectitude. He never willed the Decree, which is
 Being, Increase or Imputation of Sin, or of any Im- no ways
 concerned in the increase of our Impurities, obliges me to enlarge up-
 on these Matters.

purity

Chap. XV. purity whatever. He is not advantaged by the Realities, and much less by the Evils of his Creatures; and why should he concern himself therein, since Evil cannot exist by him, and exists but too much without him.

G H A P. XV.

The Positive Explanation of Original Sin.

I. The fifth and true Opinion, How the Souls of all the

Adamick Race are Sinners by Origin.

II. The Fundamental Principle of this Truth.

* 1st.

Book.

Ch. 7.

14. &c.

III. Reflections on the different Origins and Endowments of Souls.

New born Souls lose no Advantage in respect of their Supreme Origin: And by the inferior Origins they can lose (not their Nature, which is absolutely given, but) their Relative Goods, viz. the Light and Love of God, the Son, and Holy Spirit.



It rests upon me to explain Original Sin, by the fifth way, whereby I do conceive every Descendant of sinful Adam is laden with Sin and Guilt; they are so by Origin, viz. because they derive their Nature, Being, Existence, all that they have and are, from a sinful Root, from which they can derive only the Realities with such Defects and Imperfections as are belonging to their Origin.

II. The certainty of this Truth depends on the following Principle, that every thing is productive of it self; whence I conclude, that the Effect does necessarily participate of all the Realities and Defects of its producent Cause. Having proved this Principle * above at large, it is now incumbent on me only to deduce some Consequences of it, and answer some Difficulties relating to it.

Ch. 1. 4, 6.

III. But I first observe, that the Souls of Men may be considered as derived from many Origins, from some mediately, from others immediately: There is a Sovereign Origin, which is God himself, from

whom

whom all Spirits have received their Nature; the first Chap. XV immediately, the succeeding ones by Means of their Predecessors, who are a sort of inferior Origins. Secondly, I observe, that the Sovereign Origin hath given the Soul two sorts of Gifts, some absolute, as are its Faculties Divine, its Liberty and Nature: Others not absolutely belonging unto Man, so as to make part, or be Essential to his Nature; (for they are Essential only unto God) but their way of Being in him, is founded upon Relations of Man to them. Of which sort are the Light of the Word Divine, with the Love and Joy of the Holy Spirit, which are given and communicated inseparably, on Condition that the Soul do constantly and freely turn its Faculties Divine towards God. The Nature of the Soul is Absolute and Immortal, of which it will never be deprived; but the Communion of the Light, Love and Joys Divine it may be deprived of, as not being Essential to the Soul, but only unto God, who, after having offered them to its Acceptance, in order to its Perfection and Beatitude, leaves it free in the Exercise of its Faculties about them. So then all Spirits considered as derived from God enjoy these two sorts of Gifts, a Nature Divine, and also a Divine Light and Love; tho' as they derive their Being and Estate from the Sovereign Origin, by the Mediation of inferior ones, many Events may happen to them. They cannot, as originated from inferior Origins, lose their Divine, Immortal Nature, because it is given absolutely, and without Condition: But the Light and Love Divine they may be deprived of, in case the second. Mediate Origins, by their Abuse of Liberty, fall into a State of Privation of them, since the Souls derived from them cannot naturally have any thing but by Means of these mediate Origins, from whom they derive their Being, and Natural Estate.

IV. These second Origins are of many Ranks, as first, the second Capital Origin, viz, the first Man, who produces many others, every of which is a new Origin. Every Creature produces its like in the different State which it freely chuses.

Principle

Chap. XV. Principle of an infinity of inferior ones; all which become again new Principles, *ad infinitum*. Now it is to be observed, that every of these, as it comes into Existence, is endued with Liberty of Conduct independent from the Rest, and hath Power to dispose it self in what Rank it will; and produce Creatures of its own Nature and Condition, till they arrive to a full use of Liberty, which when attained, they may change and vary their Estate, and produce new ones like themselves; and the thing produced must necessarily be of the same State and Nature as the Producent; This is a Rule without Exception, because the Effect hath nothing but from its Cause, which can Communicate only what it hath. But the Case does alter when the Effect is freed from all necessary Dependance on it, and is capable to Conduct it self.

V. Con-
clusions
from these
Princi-
ples;
First, that
all Men
have re-
ceived
from God

V. Now hence it follows, first, that every Man born into the World, as proceeding from the supreme Origin, hath received by the Creation of *Adam*, the second Capital Origin, the Light and Joy, and Love Divine; which Gift of God, had he and his Descendants preserved, all Men would now be born in a Holy, Luminous and Glorious Estate as *Adam* was.

in *Adam* Light and Glory.

VI Every
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is neces-
sarily a
Sinner,
void of
the Light
and Love
of God.

VI. It follows, secondly, that when *Adam*, the second Capital Origin, by abuse of his Liberty and Faculties, was deprived of the Light and Love of God, his whole Posterity, born after the Event of Sin, are Originally Sinners, void of the Light and Love of God. Not that they have actually sinned, but Sinners they must be, as they come into Existence, because their Origin is such: As when a Person who admits Erroneous Principles, and draws Conclusions from them, these Conclusions must be Erroneous too: And tho' he do not draw them forth, yet it is certain, he can deduce nothing but Error from them; the same we may conclude of the false Principle, Man; if he is become all over Darknes and Corruption, every thing derived from him must be Corrupt and Dark.

VII. It

Chap. XV.

VII. If Adam could re-establish himself by his Natural

Powers, his Posterity would be originally Just and Holy.

VIII. Every Man, after the Fall of Adam, consider'd in himself, and without a Redeemer's

Mediation is naturally Reprobate, and damn'd from the Womb.

IX. The renewed offer of the Grace of God, made to Adam, is made to his whole Posterity in him. * Oecon. Creat.

Ch. 5 13.

X. It follows, that that Grace

which were tendered to Adam, are also tendered to us because we descend from him.

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VII. It follows, thirdly, that if Man could recover the Light and Grace of God, and break all those evil Acts which he hath committed, by vertue of his Natural Powers and Use of his Liberty, all his Descendants would be by Origin Just and Holy; all those, I say, produced after his Re-establishment in God's Grace, would be Holy originally in vertue of their Root.

Powers, his Posterity would be originally Just and Holy.

VIII. It follows fourthly, that if Man be impotent to redeem himself, and to recover the Light and Grace of God, as hath been shewed he is, his whole Posterity, considered as such, and without a Redeemer's Intervention, are Children of Sin, of Wrath, and of Damnation, and must be treated as such, without the Redeemer's Mediation; and therefore every Man, consider'd as a Son of Adam, is an Heir of Damnation.

Mediation is naturally Reprobate, and damn'd from the Womb.

IX. It follows, fifthly, that if God do offer Pardon and Grace to Adam, he offers it, in him, to all that shall hereafter descend from him, in the same Measure, and on the same Condition, that he offers it to their Representative. For the Head-spring, and the Streams that may issue from it, are as yet but one, and a difference cannot, with Justice, be made between them: And God never Acts by partial Distinctions towards Subjects alike dispos'd; but invariably by Rule and Measure, by Order and Proportion, as I have * elsewhere proved, which if he were disposed to break through, it would rather be to do good to his Creatures, than capriciously to restrain his Graces from them, as Men who Act themselves by Caprice, do ignorantly and injuriously impute to God.

X. If therefore God vouchsafe to renew the offer of Pardon, Grace and Light to the Representative of Mankind, and to continue the offer of it, due and Pardon which were tendered to Adam, are also tendered to us because we descend from him.

Chap. XV. ring the term of Life, on this Condition, that in order to enjoy it, he shall turn his Liberty and Faculties toward it; this same gracious offer is likewise made to all his Posterity, in him, during their term of Life: Nor needs a Man any other Assurance that God desires to be gracious to him, than that he is a Child of Adam: Not that Adam did ever merit or procure the renewed Offer of God's Grace: No, of himself he has procured only Sin and Death, and we as related to him, are only Heirs of Perdition. But God will be the Cause thereof; and in Adam he renews it to his Children, to try, if during Life they will Correspond therewith.

XI. If Adam corresponds with God's gracious Offer, or rejects it, all whom he represents are reputed to do so too.

XI. It follows, sixthly, that if Adam lay hold on God's gracious Offer, and correspond therewith, his Correspondence is imputed to his whole Posterity, as long as his Correspondence lasts, and they are in, and dependent on him; and till they come to use their Faculties freely, and ratifie or disannul what their Representative did in their behalf. But if the Origin refuse to correspond, the Descendants also are suppos'd to refuse, whilst they are in, and dependant on it, and incapable to use their Powers freely. For in this Estate, all that they have is by their Origin, and Admissive Cause, on which they as yet depend, and are united to. Graces are offer'd on the part of God, but they are ineffectual without free Admission, which themselves are unable, and their Representatives refuse to give. Here then it is proper to be remark'd as a Fundamental Principle that the Effect, as long as it is incomplete, incapable to subsist and act alone, depends on its productive Cause, or (being an effect of the same Nature,) as long as it is not like it. Whilst therefore the Productions of a free Cause, are incapable to act with Freedom, they depend upon, and are in the State and Element of their Cause; so that if this Cause fall into Sin and Misery, the effect is also involved with it, and therefore the Children of Parents aliened from God, are reputed as aliened from him, and out of his Grace. But when they arrive at the use of Reason, they have power during Life, freely to turn their Faculties towards

towards God, and to adhere unto, or depart from him. Chap. XV.

XII. If Seventhly *Adam* had not sinned, and all, or some of his Descendants had committed Sin, the Sinners with their Descendants had been involved in the same perdition: So that these inferiour Origins had been a root of Curse and Evil to all that should have been propagated from them, as *Adam* was to all Mankind, and had God vouchsafed to resume them to his favour, their posterity would have been partakers of it as *Adam's* were, it being as hath been shewed an Unalterable Rule in Nature. That every thing do's reproduce itself with the same Realities as it possesses.

Inferiour Origin would have been involved in it, and have been rejected or resumed to Grace together with him.

XIII. But when I say, that the Soul do's propagate itself with the same Realities, so that Children of Persons in the Light and Grace of God, inherit the Advantages of their Parents; I do not mean that the Light and Grace Divine are procreated by us: If a Creature exposed to the Sun produces another, it will, it is plain, enjoy the benefit of its Light, as well as the producent Cause; tho' it will owe it, not to its Cause, but to the immediate influence of the Sun: The Producent do's only Communicate Faculties disposed and ready to admit the Light, in Consequence whereof, it is illuminated by the Sun; while they who live in Dungeons, tho' the same Faculties are common to them, are not inlighten'd by it; because they are environed by Objects that stop the penetration of its Beams: It is therefore carefully to be remembered by us, that there belong to Spiritual and Corporeal Things Realities of two Sorts: One Absolute and Essential, as their Faculties; the other Perfective, as God, his illumination, and also Material Light and Order, which from Spiritual things outflow upon Corporeal: If now Both these Realities are possess'd by any Being, they that are generated by it will possess them likewise, tho' for Reasons Different. As a Productive Principle, and in virtue

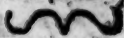
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Chap. XV. of its Faculties, whose Nature is To be, and To be fruitful, it will produce more Faculties, or a Being naturally tending towards, and capable of injoying its Perfective Object: This Object is not produced by it. No, it is God alone, who immediately illuminates, and Communicates himself to such as are disposed to receive him; in consequence of his Arbitrary Decree of communicating himself to such; Beings do therefore propagate unto others, such Things as are Essential to them: But their perfective and felicitying Objects do come from God alone, and all that they can do, is to admit them: This Caution premised, I go on with the Conclusions.

XIV They XIV. Eighthly, All who descend from a Capital who descend themselves and the Capital Source, participate in the from Inferiour Origin Goods or Evils of their Origin, in such Degrees of strength or weakness as they are transmitted by Succession by them.
partake of the most predominant Goods or Evils of their Predecessors.

XV. How XV. If a head of a Family be wicked, his Children Evil is will inherit his Malignity and Evil habits; which, if propagated and augmented from Parents to their Children. when they come to the use of Reason, they do not oppose, but superadd depravations of their own; they will become more wicked than their Fathers; and if they procreate Children, these will become more degenerate than they; because to the Mass of their Predecessors vices inherited by them, they will superadd a weight of their own Iniquities, and become thereby incomparably more depraved: Whence it appears that Evils will increase, grow more Inveterate and stubborn to be overcome by such as desire deliverance from them.

Thus, things, I say, will naturally go, because every thing, by its Original Nature, tends to dure, and to reproduce itself with the same Realities, Activity and Perfection, as it is possessed of: So that if a Subject naturally capable of a Thousand Degrees of Perfection, hath reduced itself to one hundred, it will produce another capable of a Thousand; but possess'd actually

actually only of a hundred, and if this lose a Moiety Chap. XV.
of its reality, its product will participate only of that 
Moiety that remains, and tho' the Descendants do
not augment the iniquity of their Fathers by their
own; yet the simple Duration, and Continuing in
the same is sufficient to render 'em more hardened
and incurable; because by Duration a Thing is
strengthened and confirmed: And thus a Soul, whose
desire and inclination, for good and perfective Objects,
is weak, languid, and indifferent; but for Evil and
depraving ones, is strong and violent, hardens and
becomes almost unalterable in its state: i. e. if it do
not grow better, it will infallibly grow worse, ac-
cording to that proverbial Axiom, *Non progredi in
virtute; est regredi.* Evil continued in, grows hard
and inveterate by time, the Subject of it is naturally
more disposed to repeat it, and repeating and Conti-
nuance hardens it more and more: For simple Conti-
nuance in Evil, in a free Subject, continually tends
to strengthen and confirm that Evil, till it arrive to
an Accomplish'd State: Even the Heathens were sen-
sible of this.

*Damnosa quid non imminuit Dies!
Ætas Parentum pejor avis, tulit
Nos Nequiores, mox daturos
Progeniem vitiosiore.*

XVI. Both Scripture and Experience do agree, XVI. That
that the Sins of Parents devolve on their posterity to *the wicked*
the Third and Fourth Generation of them who have *do partake*
not loved God: i. e. If a Person do resolutely depart *of the vi-*
from God, the Children of such a one are born in a *ces of*
state of Enmity to him; so that if their Children are *their*
afterwards disposed to repent and turn to God, it *wicked*
will cost them more pains to overcome their sinful ha- *Parents*
bits and inclinations. For tho' the Grace of God be *to infinity*
given to them, they must do greater violence to *And how*
themselves: Sin will be more ready to awake, their *even the*
frailty will be greater, and the Rebellion of Nature, *good do*
of Sense, of Passion, of Imagination, and Reason, *feel the*
Effects of
the iniquity of their Parents for Three or Four Generations.

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Will

Chap. XV. will be more obstinate in them than others: And tho' they receive Divine Assistance, they will have more powerful Enemies to encounter: The Rebellion of Nature is not so easily overcome, but is felt to the Third and Fourth Generation, in them whose unhappiness it is to descend from wicked Parents, tho' they return to God: But their Comfort is that by constant endeavour, and violence to themselves, by resisting continually the Enemies of their Salvation, and by Prayer to him, by whose Assistance we are only enabled to Fight and overcome, they may attain a Sovereign Degree of Grace and Virtue.

XVII.

That the Sins of Adam, and of our immediate predecessors have different effects as to us: What these effects are.

XVII. There is nevertheless this Difference between our Communion in the Sin of Adam, and of our immediate Parents, and their Progenitors, viz. that as Adam was by his Sin entirely deprived of God's gracious presence, who, after long patience, withdrew his Divine Light from him: So we, in quality of his Children, and partakers of his Sin, are wholly deprived of Light and Grace, left in a hopeless state, inheriting from him his vicious Inclinations only: Tho' these are not so great as are those of the depraved offspring of wicked Parents. But by our Communion in the Sins of our ether Progenitors, and supposing God, according to the Fifth Conclusion, to have renewed the Offer of his Grace, Our Desires and Inclinations may be turned away from God, we may be full of Evil roots of vain and Sinful habits; but are not, during this mortal State, absolutely deprived of God's Gracious Light. Adam indeed stopt up the Spring of Heavenly Influences from himself and his Posterity; but since God hath pleased to open this spring again, no inferiour Origin, however depraved, can, (during this present Life,) deprive their Descendants of its refreshing Streams: They may indeed pervert their own, and their Childrens Desires, they may indispose them, and put obstacles in their way to hinder their admitting the Heavenly Influences. But Light will be ever present, and Grace be continually offered to them, it will draw them by infinite motives to come and to accept it: Nor can we be deprived of it by our Parents, as we were by Adam's Sin.

XVIII

XVIII. Not that God dealt more severely with *Adam*, than he deals now with Men; having as seems imply'd, deprived him of his Grace all at once, where as now he offers it a whole life together, tho' Men continue in their Sins: It is not so: God's General Conduct is ever uniform and alike: He did not presently withdraw his Grace from *Adam*, nor cease to shine in his Interior; but long expected, long bore with patience, supporting graciously his Infirmities: During which time *Adam's* posterity was not cursed in him, and had he then procreated Children, they had not been excluded from the Grace of God: Then only did the Light cease to shine in respect of himself; and all who might descend from him, when the term prescribed by God was expired, and his Evils fully accomplish'd: So likewise since God was pleased to renew the offer of his Grace to *Adam*, and to all that should be propagated from him, during the term of Life, giving them, as it were a new course to run; it will not during this term be ever totally withdrawn from them; they may indeed forsake it, and unqualify themselves to receive it; but never be in an entirely hopeless state, till their Obduration is accomplish'd, and Life expired: Afterwards our state is so altogether hopeless, that could we procreate ourselves anew to infinity in the other World, our posterity would be Damned even from the Womb, without Recovery or hope: But, during this Life, our Case is different: God who, after having withdrawn his Grace when *Adam's* Sin was fully accomplish'd, hath pleased in infinite Mercy to fix a new Period to renew the offer of it: And the Conduct of God before and since the Sin of *Adam*, will appear uniform and Divinely equal to the Attentive Considerer of it.

XIX. What was before affirmed of Vicious Parents, is, by the rule of Contraries, to be affirmed of good and virtuous ones: Their virtue passes to their Children, and is inherent in them during their state of Dependance; but when they come to the use of Liberty, they are free to chuse their state: If they decline to persevere in Piety, the principles whereof are implanted from their Birth, its ways will be infinitely

Chap. XV.
XVIII. It
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XIX. The
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Chap. XV. easier unto them, than to the Unrighteous Off-spring, if such desire to return to Virtue: But if they chuse to depart from Virtue, Conscience will at first remorse them, give inward checks to their Inclinations and Desires; which if they refuse to hear, it will abandon them to the Courses they freely chuse.

XX.

Things
farther
proved
and ex-
plained.

* Exod.

20. 6.

† Ro. 11.

16.

|| 1 Cor. 7.

14.

* Ps. 58.

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XX. All this is confirmed by the testimony of Experience and of Scripture, which assures us, * *that God shews mercy to thousands in them that love him*; † *That if the root be holy, the branches are also holy, and if the first fruits be holy, that the Lump is also holy*; || *And that the Children of the Faithful are as truly holy*, * *As the Children of the wicked are aliened from God, even from their Birth*: Not that the posterity of virtuous Persons are not cursed in *Adam*: But we ought not to consider them in him alone, since their Parents have admitted the Grace of God: Nor do's God consider them only as in *Adam*: No, they are in the Element of the Redeemer, the Second *Adam*, and are therefore more or less Holy, as the root or Branch that bears them, is more firmly grafted on him.

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XXI. Now as in the Generation both of Good and Bad a thousand Changes happen: As Persons are sometimes more, and sometimes less in a state of Sin, or of the Grace of God; passing from a state of Salvation or Damnation to the opposite states: So their posterity, during the time of their Dependance, undergoes all these Changes with them: And hence their Hearts are filled more or less successively with the interior seeds of Vice and Virtue: hence also the same Persons have Children, some of a good and virtuous, others of a Depraved Disposition, according to the state in which their Parents were during their Procreation or Education; or when their Children were freed from Dependance on them: Now if these Children die before they come to the use of reason, and while their Parents are turned from God, they are lost, because they die without having admitted the Grace of God in their own, or the Persons of their Parents: But if their Parents are in the Grace of God, their Children are assuredly saved: They die in the Element of Jesus Christ to whom their root is joyned, nor need one fear on their account,

account, tho' they had died before they had been Born. Chap XV.

XXII. But as every Man is immediately derived from two Persons: If one be good and the other Evil, their Offspring will be a strange Medley of principles of virtue and of vice: They will be variable, and inconstant in their passions for, and inclinations towards Good and Evil, which is however preferable to a Posterity derived from Parents both in the Element of Sin; But since all are either in a state of Grace or of Damnation, during their dependance on their Parents: It must be determined by the strength of the Habits of Good or Evil predominant in their Parents: If virtue be more deeply rooted in one, than vice is in the other; if he adhere more strongly unto God, than the other adheres to the World or to Satan; if he be more devoted to the Will of God, than the other is to fulfil his own or the Devils; if his love and desire of God be more strong and ardent, than the others is of vain depraving Objects: In fine, if he Dedicate his Offspring more frequently and fervently to God, than the other do's to the World or the Devil; the state of the Child must be determined by him whose habit or disposition is most firmly rooted, and he lives and dies in a Good or Evil State, before he comes to the use of Reason, according as Principles of Good or Evil are most predominant in them. But when Persons come to a state of Liberty, they are freed from their Dependance and may change their state.

XXIII. I will add no more upon this Subject. XXIII. They who shall understand what hath been said, will, I doubt not, perceive that I have advanced nothing but what is deduced from certain and indubitable Principles: The Great thing to be observed is, that, all along, God, his Will, Decree, and Act are most pure and holy, contrary to the Event, Continuation and Increase of Sin; and that whatever happens it is most just on the parts both of God and Man: On the part of God, because he leaves Men so to be even as they Will: On the part of Man, because whatever befalls them, is from their own Choice: I add moreover, that to Will the Propagation and Increase of Sin is as contrary to the Divine Decree, as it is to

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Chap. XVI Will its first Existence: And that if it happen, it will be always opposite to his Will; of which, Reality and Good are the only Objects.

But since however Evident Truth be in itself, there are seldom wanting some, who, from an uneasy scrupulous or conceited Mind, are forward to raise Objections: And because, upon this Subject, it may be pretended that the Communication of Original Sin cannot be supposed without Injustice, I shall once for all endeavour to satisfy their Objections and convince of the invalidity of them.

C H A P. XVI.

Certain Objections and Difficulties against Original Sin: And a Solution of them.

**I. A Sum-
mary of
Certain
Objections
against O-
riginal
Sin.**



REASON being blind, depraved, and proud, is never wanting to form Objections against Original Sin, and the Communication of it.

1. To represent it as a Chimerical Notion, it urges first, that nothing cannot be propagated; and therefore Sin cannot.

2. Secondly, that God forbids all Men committing Sin; but no where forbids Original Sin.

3. Thirdly, That tho'tis a Duty to pray for Pardon of our Sins, there is no Example of any who ever prayed for Pardon of the Sin by him committed in Adam, or that Adam committed, when his posterity was yet unborn; and therefore Sin is not communicated by propagation.

4. Fourthly, That the Scripture as well as Common Sense assures us, that *The Child shall not bear the iniquity of the Father.*

5. Fifthly, That if the Communication of the Father's Sin to his Descendants were Natural and Infallible, God might easily have prevented it by constituting

tuting another head over Mankind; or by causing them to be Born independent of one another, as it is commonly held, the Angels were, who were none of them punish'd, except for their own Sins, whereas Men, who we pretend were more signally favoured with the Love of God, would in reality come short of the Advantage the Angels had, if we suppose them to be damned for a Sin committed before they were in Being. Chap. XVI

6. Sixthly, If Men ought to be Born of one another, what reason is there to make the Liberty and Lot of an unborn posterity dependent on a Father's Fancy?

7. Seventhly. Why did not God rather take it into his own Hands?

8. Lastly, It is said, that if this be the state of things, it had been better if God had not endued Man with the Power of Procreation, and left his posterity in nothing.

II. Now to answer these Difficulties in their Order; II. *An* I observe that the first is founded upon this Principle. *Answer to* That to be Communicative is a Property of Being, or *these Dif-* of Reality: But Sin is not of a Real, or Positive Na- *ficulties,* ture; and therefore not Communicable. Enough *tho' Sin* hath been said * already to answer this Sophism. *be not of a* Sin, I acknowledge, is not communicated in a posi- *Real Na-* tive, real manner, but by Privation only: *tire, it is* i. e. A *Communi-* Soul, or faculties deprived of the perfections belong- *cable. The* ing to them, can reproduce themselves with only that *manner of* Reality or Perfection which is remaining to them, and *its Com-* not with that which they are deprived of: And it is *munica-* thus that Sin is communicated. *tion.*

* See Ch. 2. 4. Acts 5. 6. 7. Ch. 15. 14.

III. The second Objection, that God do's not for- *III. That* bid Original Sin, and therefore it is not Sin, is I ob- *God hath* serve Ambiguous, and capable of two Senses. In one *forbid O-* Sense 'tis false, in the other foolish and unreasonable. *riginal* It is false that God do's not forbid Original Sin, so as *Sin, as it* it can be forbidden: It can, I observe, be commit- *could be* ted only by and in the Origin; and consequently *forbidden,* and it is *absurd to* can only be forbidden in it: And here it is plain God *press this Difficulty further.* do's

Chap. XVI

do's and hath forbidden it. When he charges the first Man not to Sin, what else is this but to forbid him to defile himself and his posterity by it? When he tells him that Death would certainly be the Effect of Sin: What else is this, but to forbid him, and his posterity sinning on pain of Death? Hereby God forbids the root of Mankind polluting himself with Sin, and how often in Scripture do's he command the practice of virtue, and abstaining from Sin, in Consideration of Posterity that the Father's obedience may derive a Blessing on it? But if by this Objection we mean that God never forbad the Children, the Sins committed by their Father, it is too foolish to enter the thoughts of an intelligent Person: How absurd is it to suppose any thing to be thus forbid to Children, before they are existent, and consequently not capable of acting? It is plain the Parent, who is actually existing, is only capable of this Prohibition: If the Children had been capable of it, they must have existed before Sin was committed, which is contrary to the Common Hypothesis, in which Posterity is considered as after its Event.

IV. That
the third
Objection,
viz. that
we do not
pray for
Pardon of
Original
Sin is
false, and
argues a
blind,
hard, and
a proud
Heart.

* Ps. 79.

8.

Ps. 106.

6, 7.

† Dan. 9.

8. 26.

† Efd. 9.

v. 7.

IV. Thirdly, They who pretend that Men are not wont to ask pardon of Original Sin, or the depraved Nature derived from their Parents: And that it brings no burden upon Conscience, do make an abominable Confession, which instead of concluding it not to be a Sin, concludes it to be one of a Nature so darkening and depraving, that their Conscience is made dead, and hard, past sense or feeling by it; Would Men but own with Humility and Contrition, that without the Redeemers Grace they are undone in their very Source; that even from their Birth they are a vile Collection of iniquity derived from their Parents, it would be a means to weaken the power of Depraved Nature. How frequently do the Saints in their intercessions for themselves and others, pray for pardon of their Parents, and their Predecessors Sins: Acknowledging themselves laden with the burden of them: As * David, † Daniel, ‖ Esdras, * and Nehemiah? How oft do the Scriptures reproach the

* Nehem. 9. v. 16, 34, 36.

Children

Children with their Parents Vices? Hence it is they ^{Chap. XVI} call 'em a wicked and Adulterous Race, an Evil Generation, a Seed of Vipers, Children of Murderers, of the Prophets, and of the wicked one: And hence the Punishment of the Fathers is often transmitted to the Children: Hence *David* praying for Pardon of his Sins makes his Confession thus, * *I was shapen in iniquity, and in Sin did my Mother conceive me.* In fine, ^{Pf. 51.} they who followed only the Remains of Natural Truth, have lighted upon this Truth. Witness an [†] English Author, who proceeds on Natural Principles, and after having spoke of the Evil Inclinations Natural to us, without discovering the Cause thereof, he Concludes, *Occulta Dei judicia subesse exstimaveris, Lector, & in labem istam Originalem haud immerito animadverti:* That there lie concealed under it the secret Judgments of God; and that it is not without cause that Men reflect on their Original Pravity, and advises, *Hisce igitur tentati noxis, iram Divinam deprecantur:* Let such as are tempted by these Evils seek to appease God's Anger by their Prayers: And a mere Pagan tells us no body is Born without Vicious Inclinations. *Nemo nascitur sine vitiis:* I produce these Authorities in opposition to a Difficulty supported only by the weak Authority or Allegation of a few Blind, Proud, and Hardened Men, who if they would lay aside their Mask, and propose their Objection fairly, their Argument against Original Sin would be, that, because the Devil whose operations, in the Element of Evil, are strong and powerful, finding their hearts fill'd with Sin even from the Womb, hath rendred them insensible thereto, and perswaded 'em that the Notion of it is a mere Chimera, it follows that it is only a Chimera,

V. But Scripture and Reason (some do object) affirm that the Child do's not bear the iniquity of the Father: That the Soul that Sinneth, it should die; and that every one shall bear the Punishment of his Sins. I answer, it is so, when Father and Child are separate from each other, and independent in their Conduct; and of such it is manifest, that God by the ^{V. Persons Adult do not bear the iniquity of their Parents, but the}

Non Adult are reckoned as one person with them, and do bear it.

Prophet

Chap. XVI Prophet speaks, who bear each others Sins, no further than they actually participate in them: But neither Nature, Reason, Experience, nor Scripture say, that Unborn Posterity, who as yet are contained in their Predecessors do not participate in their Lot and Disposition; but rather they bear witness to it. Nature, it teaches that every thing is like in Nature, to its root, and that while it is not divided from, it is of the same nature with it: Reason, it teaches that an Effect cannot exceed the Reality of its Cause, and we need only open our eyes to be convinced what Experience and Scripture say. If a Father be in Servitude, Want, or Inconvenience, his Posterity will be Born in his Circumstances and Condition: The Nature of the Father is so conditioned, and the Child do's only redouble the Fathers Nature.

VI. *That this state of things is very natural to be conceived: If the Child be not to blame, much less is God.*

VI. But it will be said, the Child can help none of this. It is not in his Choice to be derived from Good or Evil Parents: I answer, the same is to be affirmed of God: That all Men were not Holy, Just, and Happy, and produced a righteous off-spring, is not to be imputed unto him. God cannot oblige 'em to be such against their Will, because he cannot destroy his Work, viz. the Liberty of Man, by virtue of which Man, after his fall, is free either not to produce any Creatures, or to produce a posterity vicious, and depraved, like himself: Man is not compell'd to reproduce himself, nor ought we to complain of God, if Man exercise this Power and reproduce his Being such as it really is: If Posterity will complain, let it be of their immediate Origin, yea let them curse it, if they please; because it deserves no better; but let them beware of reflecting upon God.

VII. *If the Creating mankind independent of one ano-*

VII. But why, it may be objected Fifthly, did not God vouchsafe so to order things that these unhappy Consequences might have been prevented? Had he created all mankind in a Separate Existence, independent of each other, the Sin of one would not have depraved another.

that would have preserved them from Original Sin: That this Objection is rash and a separate Creation would have exposed them to a greater and more certain fall.

Now

Now to this Objection I answer first. That it is Chap. XVI
 Extravagant and Unreasonable, for, since all things
 were created and established by God in a good Estate,
 and endued with power to persevere therein, it is
 not just to censure his Establishment on account of
 Evil Consequences brought on by a Rebellious Prin-
 ciple, viz. by the Will of Man: Good Men do ne-
 ver carry their complaints beyond the Second Origin,
 without censuring God. *O Adam, (said Esdras) what*
hast thou done; for though it was thou that sinned'st,
thou art not fallen alone, but we all who come from thee:
 He do's not say, why hath God ordained that we
 should come from thee? Why hath he not created us
 apart?

I answer in the Second place, that things were thus
 disposed for the better, when God had tryed the
 way of Independendence. For so the Angels were crea-
 ted, and notwithstanding fell; and so much the more
 dangerously, in that every Man actually concurred to
 it: Hence they could not return to that Light and
 Grace, which they had knowingly, and in themselves
 rejected. This God indeavoured to the utmost to
 prevent, and the fall of Man's Posterity being only by
 their Representative, it was to be sure no inconfide-
 rable Motive to him to regard them with an eye of
 Pity; to renew, to every individual, the offer of his
 Grace, and try if renouncing what their Origin had
 done they would embrace it. If it be said that the
 Angels fell because they were made Subject to one an-
 other, and that Men might not have fallen, had they
 been created free and Independent from all Subjection
 to each other. I answer, it is very absurd for these
 Advocates of Pride, so far to indulge their sanse, as,
 in favour of it, to wish every thing had been in trouble
 and disorder, and that the bonds of mutual Love and
 Charity were broken by a Contusion that would have
 given greater advantage to Sin, to Self adhesion, in-
 difference, and contempt of others: The Prince of
 the Devils was Subject unto none, and yet he fell more
 deeply than the rest: But why don't they, to make
 sure work of it, wish to be naturally and absolutely
 independant of God himself. Let this Contradictory
 Impious

Chap. XVI

Impious Supposition be made, and Man is strait in an incapacity of sinning; but if it be not lawful for Man to affect an independency, why then will any censure the Order establish'd by God in Nature for the Procreation of Mankind? an Order graciously contriv'd to prevent Man's falling (in case he fell) so desperately as the Devils; the Method of Procreation being most proper, not only to prevent their so terrible Fall; but, in case they should Fall, to capacitate them for Mercy, and invite God's Grace and Pity; all which are signs of a Charitable Care in God; but I will speak more of this when I come to the sixth Objection.

VIII. If Original Sin would have been prevented by leaving Adam in his S. n, and creating a new Head of Mankind; that this Expectant is inconsistent with the Divine Nature, and ways of acting, and hurtful to Men.

VIII. They who pretend, that Men had been preserved from Original Sin, if God had pleased to create, in the room of *Adam*, another Head of Mankind, do make a very absurd Complaint: For, I ask, would this new Head have been Impeccable? This cannot be said: Supposing then that he had fallen, must God continually change his Works, and annihilate his Immutable Decrees? Must he accommodate his constant, unchangeable Ways of Acting to our Fancies; or to prevent our unreasonable Complaints? Be it consider'd, that this way of Acting would have been an altering the Divine Designs, and a Retraction of his Act, and ways of Acting: *Adam* was created to be their Head and Origin; and must God retract or disavow his first Design? Must he destroy the most Divine and Admirable of all the Powers of external Nature; a Power by which the Creation is lively Represented? Or would we have *Adam*, and all the Race which he might have procreated, been abandon'd by God, to raise up a Holy Seed by another Origin? Was it not a greater Charity in God to draw his Holy Seed from *Adam*, and his Posterity subjected to Damnation, by offering all fitting Means to rescue them from Perdition, so as it should be only their own fault if they were not re-establish'd and sav'd? But when Liberty resolves on Evil, nothing can hinder its Event, in whatever Order things are disposed. Let Men attentively consider their Nature, as disposed by

by God, and they must acknowledge, with wonder, Chap. XVI that nothing could be contrived better, and more conducing to the Interest and Happiness of Mankind, and that all contrary Appearances are false, supported only by our Ignorance, in which number the following Objections may be rank'd:

IX. Tho' Men are born of one another, yet why is the Lot of Posterity, and Liberty of Children, before they arrive at the use of Reason, intrusted to their Parents; since hereby they are made to participate in their Guilt without being guilty! *IX. Why the Lot of Posterity before the use of Reason, is dependent on the Parents; that this Establishment was ordained during Man's Perfection, and to propagate Perfections, without any regard to Nothing, or to Sin.*

This Difficulty comes from Ignorance; for, First, We must observe, that the present state of Disorder and Privation visible in Nature was not establish'd by God: All things were by him created in a most perfect Manner; and therefore nothing could be contrived better than to commit the Lot and Disposition of Posterity to a Being that was Perfect in all respects, and full of Divine Realities, as Man was. Secondly, It is to be noted, that the Divine Establishment did in its Design respect Realities only, and not Sin or Privation. Propagation was not ordained to communicate Imperfections, but Realities, and to increase their Strength and Dominion among Men: What was before observed concerning Liberty, is applicable here: God did not give it, because he had Privation in view, that Man should make it the subject of Abuse, but that he should embrace Realities by it in a more unlimited manner, and be more confirmed in them. Even so, when God desired to increase the Perfections of his Creatures, his Wisdom contrived the way of Propagation, by their mutual Dependance on one another; a Work of Divine Wisdom and Goodness, which few comprehend the admirable Beauty and Perfection of.

X. But to Illustrate these things by more particular *X That the way of Propagation and Dependance was a most Excellent Means of Perfection unto Men from their Birth, and to preserve them from a Fall. How the Divine Wisdom and Goodness do appear most admirable in it.*

cular

Chap. XVI cular Reflections ; when God was pleased to create Free and Intelligent Beings, they were, as hath been demonstrated above, necessarily of a Frail and Labile Nature ; because when they began to Exist, they had no confirmed Habits of Vertue, a Habit being acquirable only by repeated Acts : Whereas when Creatures begin to be, they never acted, and are then but weak in the ways of Vertue ; and hence it was that Liberty was betrayed. This was the Lot of a World of Angels, in whose room, when God vouchsaf'd to place other Creatures, he graciously consider'd what way was best to make 'em from their Origin habitually inclined to Good, that being born with this strong Bent for Vertue, they might not be drawn away : Hereupon he resolved on this Expedient, *viz.* that if all Creatures then after to be produced, descended from a Stock habitually Good, they would be born with a habit of Perfection equal to that of their Origin, *i. e.* be habitually confirmed in it ; and that the second Origins being originally inclined to Good, strengthening their good Habits, and confirming themselves therein, the succeeding Generations would always be originally more strong, confirmed, more rooted and unshaken in the Continuance and Increase of Vertue, than their Fathers ; by which means Mankind, in about five or six Ages, would have been confirmed past danger of a Lapse, by a certain and methodical Improvement in Vertue ; they would have been born in a more perfect State than Angels were created, who at their first Existence had no habit of Vertue and Perfection, and could attain 'em only on the Foot of their first Estate ; whereas Man being originally endued with the Perfections of his Source would have improv'd on the foot of his Origin's augmented State, and the continual redoubling of it, both in themselves, and the Creatures produced by them, whose Perfection would have increas'd on the Foot of that of their immediate Source ; and thus we see what an admirable Advantage Procreation would have been, had the Design of God been followed in it. Who can conceive a Love and Goodness more admirable than that of

of God? Who can imagine a greater and more Pa- Chap. XVI
ternal Concern and Love than appears in this Dis-
position. Wo be to them who instead of admiring
the infinite Riches of God's Goodness, say to him,
Why hast thou made me thus?

XI. Nevertheless, to accomplish this Charitable De- XI. That
sign of God, it was requisite Man should be born in Adam
the common Lot, without an habitual Constancy; *could not*
the contrary is absurd to be conceived, since to sup- *be created*
pose him habitually firm, is to suppose him to have *habitually*
acted before he did Exist. He was indeed created *Just and*
in a good and perfect State, tho' not habitually so; *Holy; but*
and God was besides so careful of him, gave him so *it was*
many Precautions, condescending even to converse *easy for*
with him in a Corporeal Form, that nothing could *him to be*
be contrived more powerfully to ingage him to be- *come so.*
come habitually such; and therefore if Man hath not
corresponded as was easy for him, he can only blame
himself, and his depraved Will which hath changed
to a Source of Misery to him, that which was design'd
to be a Source of all sort of Blessings. God had no
prospect of Man's Disobedience in ordaining Propa-
gation, he was only concerned to shew his Love to
him, and desire of his Happinels; and tho' by the
Fall of Angels he had the Idea of Sin; yet he did
not foresee it as of an infallible Event, but as easily
avoidable by the Care of Man, and the Divine As-
sistance which never fail'd.

XII. Now as the excellent Usefulness of Propaga- XII. Why
tion to confirm and accomplish the Happinels and *the Lot of*
Perfection of Mankind, was the reason of its Ordi- *Children*
nation; so likewise was it of putting the Childrens *depends on*
Lot in the Parents Hands, till they have attained *their Pa-*
the use of Reason. Had Men continued in their *rents.*
Orginal State, increasing in Perfection, according to
the Divine Establishment, Children would hence have
inherited a proportionable Perfection; and if the State
of things is altered, we ought to impute it wholly unto
God, and not to the Decree or Design of God.

XIII. One thing there is does well deserve to be XIII. The
remark'd by us, viz. that it is not from any parti- *Depen-*
dence of the Childrens Estate upon their Parents, is a natural and neces-
sary Consequence of Propagation. *cular,*

Chap XVI cular, positive Decree of God, ordained after Propagation, that the Lot and Liberty of Posterity is reckon'd in their Predecessors. We must not imagine, that God did first Decree, that Man should be born of one another; and that being then indifferent to appoint that the Lot of Posterity should depend, or not, upon their Parents, before the use of Reason, he ordained it in pure good Pleasure. If God were thus indifferent in it, one might inquire, Why he hath thus disposed things? But this is not the Case. On the contrary, supposing God to have ordained the Propagation of Men for the Reasons already mentioned, the natural and immediate Consequence is (without the Intervention of a new Decree) that the Lot and Liberty of Posterity shall be included in their Predecessors, till they come to the use of Reason; and to ask why they are thus dependent, is in effect to ask, Why their Production is dependent on them? or, why they are propagated from them? As long as an Effect is in its Cause it makes one same Whole or Compound with it; and till its Generation be so Completed, as to be like its Cause, it is still in it, and dependent on it: Nor does it become Free and Independent, but in proportion as it hath Power to use the Faculties and Functions essential to its Nature, and by which the natural Subsistence of its Cause is perfected: So that if it be not free to conduct it self, it abides still in its Cause.

XIV.

How the Liberty of Children is included in their Parents Right of Education, see Foundation.

XIV. Not that the Liberty of the Child, for several Years together, after he is born, is more or less contained in the Parents, from whom it flows, as it were, into the Child, when he comes to riper Years; but because the Body and Soul of a new born Child, are first produc'd in so weak and imperfect a State, that for many Years they are unable to subsist without the Parents continual Care and Assistance; during which time the Subject is imperfect, and naturally pertains to its Cause, which is obliged to be careful of it, as of it self: On this is founded the Parents Right of Education, which is not a Duty of a positive and dispensible Nature, nor such as does only respect the Body; but is a Duty of a natural and indispensable

dispensable Obligation, whose principal Object is the Soul: So then the Lot and Estate of Children is committed to their Parents, not as a thing naturally alien, and different from them, and which from this State of Alienation is intrusted to them; it is indeed different from them when they come to use their Faculties, but till then it is a part of themselves, hanging upon them as Fruit upon a Tree, and nourish'd by the Sap which is conveyed by it.

XV. And to whom, I would freely ask, would we have the State of Children committed before the use of Reason. It can be only to himself, his Parents, or other Persons: It cannot be to himself, being as yet incapable of Knowledge to conduct himself. Nor have others any natural Right thereto; nor can they with Justice rob the Parents of the Right which Nature gives them.

XV. The Estate of Children can be intrusted to none besides their Parents.

XVI. But why, it may be ask'd, does not God rather take the Childrens Lot into his own Hands, than leave it to their Parents? I answer, since he hath given absolute Gifts to Man, he will never deprive him of them, unless he freely resign them to his Direction. If therefore Persons offer their Children to him in Sincerity and Truth, and are themselves truly resigned to him, he then receives them, and takes the Charge and Direction of them into his own Hands, and here all is well. But if they discontinue this Resignation of themselves and Children, they return to the Element of Adam, and are involved together in Perdition, because it is an unalterable Truth, that God will never communicate his Graces unto Man, but as Man does freely resign himself to God, and corresponds with his Operations: I am not ignorant that Men flatter themselves with the use of Ceremonies and Sacraments. But their Hopes will at last deceive them; they are, I own, useful to confirm the Faith, and good Estate of such as take occasion by them to abandon themselves to God; in Consequence whereof Grace is augmented, and Faith confirmed both to themselves and Children; but wicked, vain, and worldly Souls their Hearts are hardened, and their Posterity cursed by the sacrilegious abuse

XVI. God is the Trustee of the State and Liberty of Children, when their Parents sincerely resign them to him; then they are safe, but otherwise are in danger; nor can Baptism change the Fund of these Estates.

Chan. XVI of Holy Sacraments, *i. e.* by receiving them without a Love of God: Sacraments, and even God himself, with all his Graces, are Light and Holiness to the Good, but Darknes and Death unto the Wicked: The first are profited, but the second, by their own Indisposition, are hurt by them: The Bee draws Honey, and the Spider Poyson from them. We must, with a sincere Heart and pure Intention, resign our selves to God, otherwise we remain in a wicked State, and Enemies of God, both great and little, Parent and Child, notwithstanding any Ceremonies whatever.

XVII.

There is no reason why God should destroy the Power of Procreation, in favour of the Wicked: If Children are Culpable in their Parents, God's Grace is also offer'd to them in them, and so there is a perfect Equality on both sides.

XVII. It will be further said, and it is the last remaining Difficulty, that the Child who can help nothing, may justly complain of his Parents for his Misery; that good were it for him not to have been born, and why hath God endued the Wicked with a Power of Procreation? I answer, if Children have reason of Complaint, it is not of God, but of their immediate Origins. God gave to Man a power of Procreation when he was originally in a pure and holy State. This Power in its self is very good and wonderful; it is given absolutely, and to a good End, and the Conduct of it is committed to the Liberty of Man; and when Man becomes wicked, would we have God to change or destroy the Immortal Works of his Power and Goodness in favour of a rebellious Brood, that no sooner comes to the use of Reason, but it will exceed its Origin in Perverseness? This can't be done, nor is it conceivable; because what is absolutely given by God can't be retracted or destroyed; and I add, that God expects with Patience the Conversion of Children in their Parents, waiting to have Mercy on them, so that his ways herein are perfectly Just and Equal. But good Men do sometimes carry their Scruples relating to God's Goodness, too far; some would have his most precious Graces communicated, if not to Devils, yet to impure and unholy Souls, that no Evil may happen to them. It is to be indiscreetly zealous, and to carry the Love of God beyond due Bounds; to such, that answer which heretofore God gave to * *Esdra*s, who was in pain to see so many Evils happen, notwithstanding the im-

menfity

* *C* 7. 47.

ment of God's Love is very applicable, thou comest very short, that thou shouldst be able to love any Creatures more than I; but I have oft-times drawn nigh unto thee, and to it, but never to the Un-righteous.

C H A P. XVII.

A Continuation of Objections against Original Sin, with their Solutions.

1.



Have gone over the principal Difficulties relating to Original Sin. Not that all of them were ever urged against it; but because the Principles I have laid down seem liable to them, I have taken notice of them; there are besides a great

I. Other less considerable Objections against Original Sin; see three first.

many others proposed upon this Subject, which I have taken no notice of, as appearing to me too inconsiderable to embarrass the Minds of any that can penetrate into solid Truth. But that I be not thought either to conceal, or fear any Objection that can be made against it. I proceed to the most considerable of such as are still behind.

1. It is objected first, * that all Sin ought to be committed with Freedom, and with Knowledge, and this they attempt to prove by all those Passages of Scripture wherein it is said, that Children are without Knowledge, that they cannot discern Good from Evil. ** See Le Clerk's Entretien de Theologie, Dial. 4, especially page 145, 189, 198.*

2. They object, secondly, against it; † those Texts † of Scripture which say, that Children do neither Good nor Evil; that they have no Malice, and the like, and where little Children are propos'd as a Model of Conversion. *† See Le Clerk's again, in his Liberti. Epist. 6. p. 152, &c.*

3. In the third place, 'tis objected, ‡ that one can't ‡ maintain, that Children merit everlasting Punishments, and that dying in their natural State, they are subjected to them, without imputing Cruelty to God.

These three Objections, or rather Classes of Objections

Chap. jections are usually made against the Doctrine of
 XVII. Original Sin, which I will endeavour to answer be-
 fore I inquire if there are any others.

II. The II. Now these three Classes of Objections are so
 two first weak, that it is a matter of just surprize to see Per-
 Classes of sons of Sense and Judgment embarras'd by them:
 Objections The first, which supposes all Sin to be committed
 taken with Knowledge and the Will, is true, if applied to
 from the Actual Sin; but ridiculously false, if applied to Ori-
 Considera- ginal Sin, or the Defects of our Birth. If Man was
 tion of the free to chuse whether he would be born or not, or
 State of in a more or less perfect State, one could not then
 Children; be originally impure, without an antecedent Liberty
 refused. and Knowledge: But this Supposition being ridicu-
 lous, it is no less so to require a Liberty and Know-
 ledge antecedent to all faultiness. The first Passages
 of Scripture have reference only to Sins committed
 by Choice and Liberty, and the affirming, that Chil-
 dren do not commit any Actual Sin, that being with-
 out, and incapable of Law, they cannot violate it,
 nor consequently commit any known or voluntary
 Sin, is nothing to Original Sin. Nor do those Pas-
 sages mentioned in the second Class, in which little
 Children are proposed to us as a Model of our Con-
 version, intend to inculcate, that they are Pure and
 Innocent before God, as if the Scripture Compari-
 sons were to be taken in their strictest Sense: This
 way of reasoning is as if, from that saying of Christ
I send you forth as Sheep among Wolves, one would
 infer that his Disciples should go upon all four into
 the Defarts among Savage Beasts: We must not ima-
 gine that our Lord's Design in this Comparison was
 to inculcate, that Children are born in a pure and
 holy State; but that as little Children when born
 into this sinful World in a miserable and corrupt E-
 state, do in regard of Worldly Things demean them-
 selves in a simple, obedient Manner, are void of Pre-
 judice and of Malice, and submit themselves to be
 taught, govern'd, educated, dressed, managed and
 disposed wholly according to their Nurses or Mo-
 thers Pleasure; so they who enter into the Oeco-
 nomy of the Spiritual World, by a Regeneracy or
 new

new Birth, ought, at their entring into this new World, to demean themselves after the same obedient, simple, inoffensive, unprejudic'd Manner, in reference to things Divine, submitting themselves wholly to the Government and Manuduction of God's Holy Spirit, without Prejudice, Fraud, Presumption, or any Fondness or Adhesion to ones own Ways or Wisdom. It is ridiculous to make any other Inference from our Lord's comparing the Disposition of him who desires to enter into the New World, or Heavenly Kingdom with the Estate of Children, and to conclude, that they are not Originally Sinners. He who desires to see Passages of this Nature explain'd in an ample, lively and admirable Manner, may consult the Book refer'd to in the * Margin.

Cap. XVII.

* Remuneration of the Evangelic Spirit, by Mrs. Bourne, Part. 2. Art. 168, &c.

III. But the Objection of the pretended Cruelty of punishing Children with Eternal Torments, is the most absurd of all. For, not to dispute about these Torments, I take no notice that two things (both alike false) are supposed in this Objection: First, that Children are Sinners by the way of Positive Imputation, God imputing to them their Parents Sin, without which Imputation they had not been Sinners, nor liable to Eternal Death. Secondly, It supposes a false Idea of God's Justice, far different from that proposed elsewhere by me. It is, I say, falsely supposed, that God does punish Children so as positively to inflict eternal Punishments on them, this were as Cruel as Imputation itself. But we need not have recourse to these Chimeras to comprehend Original Sin, and the eternal Misery of Man damn'd from his Birth, except God's infinite Mercy vouchsafe to interpose. What I affirm upon this Subject is, that Man, who, by his own default fell into a Privation of the Realities and Perfections, he was originally endued with, could by natural Generation reproduce himself only such as he really was, i. e. deficient in his original Perfections; and further, that Man reproduced in this imperfect State, void of the Source of Good, was necessarily involved in Misery and Trouble, not by any positive Act of God, but because in consequence of Sin he is naturally stript of his Original

III. A Refutation of the third Objection, viz. That the Doctrine of Original Sin imputes Cruelty to God; that this Objection is the most absurd of any.

Chap.
XVII.

Perfection; and because to complete his Misery, God needs only to leave him as he is, in the Privation of the Source of Good, in which he is born, a Privation, that in its Formality is the greatest of all Miseries, and must necessarily be very sensible in a living Subject endued with a Capacity of infinite Delights and Joys. Are not these Consequences Necessary and Natural? Is God at all concerned in them? Have we any reason to complain that he is Cruel? If Man, ingrate as he is, be left in the State he chuses; if he reproduce himself void of the Source of Happiness, what pretence is there to impute Cruelty to God? Is it not most Just and Equitable, that it should be so with Man? By what rule of Equity can a Man, deprived of a thousand Advantages, with which he was endued by God, generate Beings more perfect than himself. Can we justify the complaints of any Creature, who being born impure, instead of humbling himself in the sight of God, and imploring his Gracious Aid, upbraids him insolently with being Cruel, him who hath not contributed to his Misery, and does only leave him to himself. Would we have God make Laws that are impossible and absurd to avoid the Imputation of Cruelty from those blinded, proud Spirits, who refuse to acknowledge their original Depravation, and the necessity they are in of God's Gracious Aid. Would we have him ordain, that a Cause involved in Misery and Sin should produce Effects, perfect, pure and happy, that Nothing or Privation should be a Source of, or be more perfect than Reality it self. He must have a mind strangely formed indeed, who does not comprehend these Truths, or acknowledge them when comprehended.

IV. The
Fourth Ob-
jection in-
ferred
from cer-
tain Texts
of Scrip-
ture. An
Answer
to them.

IV. But there are other Objections still behind, one of which is boasted to be Demonstrative in favour of the confuted Pelagian Heresie. It is, say some, an uncontested Truth, that the Scriptures cannot lye. Now in them we are assur'd in a hundred Places, that God will render to every Man according to his Works; and that every Man shall bear his own burden; and how can this be reconciled to Original Sin, particularly with that Assertion, that

Children

Children Born of wicked Parents, dying in an infant State, shall never be admitted to the Divine enjoyment, but be punish'd with Damnation? Is this to render to every Man according to his Works? To treat Creatures thus, who are allowed never to have committed actual Sin. I answer, is this the boasted Demonstration to destroy Original Sin out of the World? It is Blindness not to see that passages of this Nature are only Declarations how God will deal with them who have actually done Good or Evil Works: But have no relation to the Question. How God will deal with them who through a Natural and Invincible Impotence have done neither Good nor Evil as is the Case of Children sprung, some from a Good, others from an Evil Stock, they will no doubt be treated by God most justly; but since they have done no works, That Rule of rendering to every one according to his works cannot respect them.

V. Let it be then supposed, or asserted rather that Children will be Rendred to according to their Works: How may we conceive their Disposition or Lot will be: Why this seems to me to come nearest to this rule: Children have done no Works, Equity do's therefore seem to require they should be treated according to the Works of the Root that bears them, and of which they are a part. Suppose a plant that never bore was to be treated according to the Quality of its fruit; the foremention'd rule seems to require it should be treated as its Stock or root, whose principles are in it: So that in virtue of this rule God may save the Children of the just, and superadd what happiness he pleases from his overflowing Grace and Love: And the wicked plants he may abandon to perdition, as their Parents: I do not say that God inflicts positive Punishments on them, nor that their suffering ought to be equal to theirs who have actually sinned, and rejected the Grace of God. Perhaps when he leaves them in the privation of his blessed joys, he may lay their Faculties in a Slumber, to be in a kind of indolent State. God's Power and Wisdom can find out infinite ways to treat them as Persons separate from him, without any Impeachment of his Equity and Love:

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V. How one may conceive that Children separate from God will be treated by him, in perfect Equity and according to the rule of rendering to all according to their Works.

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Love: But this is his Concern, which therefore let us leave to him, and not think ourselves less worthy to be separated from him on account first of Sinful Adam, considered before his Readmission to God's Grace: Nor Secondly of our immediate parents, since they have not co-operated with God's Grace by a Purification of their Heart and Soul; but by their own Transgressions have separated themselves yet more from God.

VI. *The foregoing Objections literally understood is against the proposers of it.*

VI. But to leave nothing unanswered in this pretended Demonstration, let us see what can be made of it, if taken in a literal Strictness: God will render to every Man according to his Works: What ought we to infer from hence? Why that as little Children have done no Works, so he will render nothing to them; but leave 'em as he finds 'em; without concerning himself at all about 'em: And herein consists the Essence of Damnation; if God leave to himself a Creature of an Infinite, Intelligent, Aspiring Nature, if he do not cease to shine, or to act, or make Impression on it, it becomes Miserable in the Supreme Degree: So that according to this boasted Demonstration, the Children of both Good and Bad, who die before they have done Good or Evil, must be damned alike; which is a Cruel Sentence to pass on all, but naturally follows from the Argument of these Objecters.

VII. *How God do's truly tho' indirectly render to little Children according to their Works.*

VII. Whereas by our Hypothesis one ought to say that if God renders nothing to them who have done no Works, and leaves them as he finds them; then, if he finds them grafted on a good Stock, and part of Persons who live in the Element of Grace, he will leave them in his Grace, i. e. in Salvation: For God cannot absolutely forsake what is in the Element of Mercy: and if he finds others rooted in an Evil Stock, and part of Persons that are in the Element of Impurity and Sin, he who can have no Communion with the impure will leave them in their Sin, and Separation from him: Tho I do not deny, but he may by his Infinite Mercy, Wisdom and Power, lay their Faculties asleep, and make them Insensible, as it were to their Miseries, as Mercy and Justice shall direct. Here then we see how this Rule of Equity, God will render

render to every one according to his Works, which speaks directly of such as have actually done Good or Evil, do's admirably accord with the Truths advanced by us, tho' apply'd to Subjects who have done no Works.

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VIII. Another Objection: It is Impossible to be a Sinner, but either by Act or by Habit. Children, about whom we are now disputing, are not so by Act. By Habits they cannot be, because Habits are acquired only by repeated Acts: And therefore they are not Sinners: I answer there are two ways of acquiring Habits, first in an Active Manner, *i. e.* by a Subjects repeated Acts: Or Secondly, Passively: When an Effect, a Subject derives it from its Cause; as when from Non-existent it becomes Existent and like its Cause. An Effect holds from its Cause all the Realities Essential to it: Nor is this difficult to be comprehended. Suppose a Cause or Origin to be defective in Realities, respecting certain Objects, or a certain Conduct. Every Production of it will be defective also: So here is the Habit, and the Communication of it. The Habit of Evil is not (as such) a positive Thing; but a Negation, or Privation rather: There is in a Habit first a Positive and Active Subject, a strong Active Power exerting itself in a certain Manner: This is positively transmitted from the Cause to its Effect: There is Secondly in this Active Power, a Defect of Reality and Perfection: Which is transmitted negatively, *i. e.* where a Cause or Origin is defective in any Reality or Perfection, its Effect is also deficient in it and thus we may conceive the Propagation of Evil Habits.

VIII. A fifth Objection taken from the Consideration of Acts, and Habits. How Habits are transmitted to a Subject that never acted.

IX. Instance. Habits and Inclinations of this Nature are not Evil when resisted, but Occasions of Virtue rather.

IX. Our Natural Inclinations are in

themselves very depraved; but the Grace of God restrains their Malignity till by degrees it is extinguish'd.

Resp. Men reason too fast by Instances like this, if we will proceed fairly, we must say these Habits were at first acquired and produced by the wicked Damnable acts of a Sinner, Malicious Sinner, without Excuse. Therefore they are sinful in themselves.

Secondly,

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Secondly, They naturally tend only to repeat the culpable Acts, by which they were produced; therefore they are sinful in themselves.

Thirdly, When committed by the Father to the Child, they passed by means of a Consent actually given to them, and also of Subjects that have not extinguish'd, nor subdued them, but suffer them still to live in themselves: Therefore considered Originally, and as communicated they are sinful.

Fourthly, Children in whom these Habits, and Inclinations are naturally inclined to Evil and not to Good. Therefore they are sinful in themselves, and as derived on us.

Fifthly, If they are Occasions of Virtue, it is resistance makes them so. Therefore they are Vicious in themselves.

In fine. It is Impossible to resist them, but by God's Grace and Operation, who knocks at the Heart to be let in, in order to mortifie, and destroy them, and to introduce a new life into it. If we admit him by a Voluntary Consent, and Resignation of our Liberty to him. Therefore in themselves they are wicked Enemies of God, of a mortal Damning Nature: And all who are Subject to them are plunged in the Source of Eternal Death, and therein abide, till the Holy Spirit of God visit them by his Grace, and draw them out. But to proud, corrupt Souls who glory in opposing his Holy Spirit, making its immediate Gracious Operations which alone can reform the Corruption of their Hearts, the Subject of their Raillery, and ridicule this Gracious Spirit will never come. But Reflexions of this Nature belong more properly to another place.

X. A

Sixth and
Seventh

X. I will next proceed to certain Objections which *Vossius* proposes as Insolvable by him, and whether they are so or not by the Vulgar System of Original Sin I do not inquire, but shall shew that they are but as chaff before the Truths herein asserted.

One of his Objections is thus in form: It is not possible for *Adam* to transmit his Sin to his posterity, but either as a Moral, or as a Physical and Efficient Cause: There being no Medium.

But

But he cannot transmit it as an Efficient or Physical Cause, because things not Existent, as *Adam* and his Sin are not, can't act as such; nor can he transmit it as a Moral, or simply as an Exemplary Cause; because Imputation is a mere Chimera, and the Imitation of *Adam's* Sin was condemned in the Pelagians:

Therefore he neither do's nor can Communicate it at all to his Descendants.

Another thought to be very knotty and perplexing is thus: The Sin of *Adam* call'd Original Sin, is either an Actual or Habitual Sin of Every Man.

It is not an Actual, &c. Nor is it an Habitual one; there being only Acquired, Natural, and Infused Habits.

It is not acquired, for Children are incapable of such, nor is it Natural, or infused, of these God being the only Author.

Therefore it is a mere Chimera.

XI. To this last I answer, That its Minor Proposition is very false: It is false that Children are Incapable of Habits acquired by their Parents: It is false that God is the Author of our Natural Habits, if we call, by that name, Original Sin. It is false that he is the Author of infused ones, if we understand hereby that Depravation which from Parents is transfused to their Children, for to pass over at present that the privation which is in them can't be from God, I observe that all that is positive in them may be transmitted by Second Causes, unless we admit that Chimerical Hypothesis which denies all Activity of second Causes: But this Objection is already fully Answered in the Answer given to the last. See Art. 8.

XII. All the Propositions of the other are faulty: The Major is Defective: For the Question do's not concern *Adam* only, but all Subordinate Parents between him and us: Indeed, if God, after *Adam's* Sin, had abandon'd him with all that might descend from him, and not renewed the offer of his Grace, they had all been certainly undone. But if *Adam* had not sinned, and one of the Inferiour Origins, which we are Born of had, we had been undone without him: And tho' *Adam* was re-admitted unto Grace,

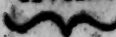
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Grace, and accepted of it; if they of his Children whom we descend from have not ratify'd it; if they have not resisted and renounced Sin; but, following the bent of depraved Nature, have multiply'd Sin still more and more: It is intail'd upon us by these Intermediate Origins as much as by the Original one; excepting that the Offer of Grace made to *Adam*, and to his Posterity stands firm and unalterable.

The Second Proposition is false, and the reason of it Ridiculous: It is false to deny that *Adam* communicates Sin as a Physical Cause: And ridiculous to alledge, as a reason of this Negation, that *Adam* is not Existent: He is, tho' not Existent, the Physical Cause of all Men: Have we forgot to distinguish these Causes into Proximate and Remote; Mediate and Immediate; Successive and Simultaneous? The Application of which being obvious even to a Child's Capacity, I content myself with a bare Mention of them:

XIII. A
general
Objection
or rather

XIII. I will conclude the Objections against Original Sin, with a Summary Collection of all the Absurdities supposed to follow from it.

a Collection of Several Objections, with answers to them.

The doctrine of Original Sin Men have reason to regard, not only as useless; but as prejudicial to Religion. It serves only to give us very Criminal Ideas of God, as if, like a Tyrant, he created us only to destroy us. It encourages the Indifference of Sinners by furnishing them with a Specious Pretence, that Sin is unavoidable. It annihilates the Grace of Jesus Christ, by making one Sin of *Adam* more powerful to destroy, than the Blood and Covenant of the Redeemer are to save: It directly opposes the Prerogative of Men, their being more loved of God than the Rebel Angels, who were punished only for their own Actual Sin; whereas Men are damned for a Sin committed before they were Born, and to which they were not consenting: It makes God unjust: For if Original Sin deserve any Punishment, it ought to be proportioned to its Guilt, which consisting only in the Privation of an Original Righteousness deny'd by God, its Punishment should consist only in a Privation of

of

of Happiness, and not in an indispensable Obligation to Sin or Suffer. In fine, since we have sinned in *Adam*, Justice seems to require we should be punished in him, not he in us. These Objections, I suppose, are levell'd against the vulgar Doctrine of Original Sin, whereby it is made principally to consist in Imputation, and is not only beset on every side with pressing Difficulties; but is in reality a mere Chimera, unworthy of God. But as it is proposed by us, they are mere Phantoms, as I proceed to shew by a particular Examination of them.

1st. Objection. The Doctrine of Original Sin Men have reason to regard not only as useless, but prejudicial to Religion. I answer, that Doctrine that denies it, ought to be look'd upon as the Foundation of our Hell, and Ruin of our Salvation; since while we are infected with it, it is impossible to know the Sins and Miseries of our Nature, and consequently to purifie our selves there-from; but are in danger of perishing obstinately with a Pride as deplorable and great, as is the blindness of our Heart: On the contrary, the acknowledging this Doctrine opens the way of Happiness, and makes Salvation attainable unto us; in that we are hereby disposed to Humility, Hatred and Abnegation of our selves, and to seek, with Humility, God's Grace and Favour to our selves and our Posterity; and God resists the Proud, and gives Grace to the Humble, 1 *Pet.* 5. 5.

2d. Objection. It serves only to give us very Criminal Ideas of God, as if like a Tyrant, he created us only to destroy us. R. This Objection against Original Sin, as explain'd by us, has no shadow of Truth. By all that I have said of it, and its Propagation, 'tis plain, that God hath done his utmost to hinder its Event, and to perpetuate the Felicity of Man, and it will appear in the following Books, that God will continue to the Consummation of the World, to do all he can to stop its Progress and Effects, and to reduce Mankind to the End of their Creation, viz. Eternal Life.

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3d. *Object.* It encourages the indifference of Sinners, by furnishing them with a specious pretence, that Sin is unavoidable. *R.* They who are come to an Age of Reason and Reflection, and would find out Pretences to favour a careless, loose behaviour, will never find them in the pretended necessity of sinning, or impossibility of avoiding the Evils they are inclined to; because these Pretences are altogether false, since God hath offer'd unto all Mankind Pardon, Grace, Light, Strength and Means for avoiding Evil, and doing Good, as will appear in the following Treatises. But the denial of Original Depravation is a Hellish Poyson that cherishes Pride of Heart, and the Motions of depraved Nature, in which all Sin is generated; and furnishes a pretence of abiding obstinately in it, and of living and dying, blind, insensible, hardened, and a Sacrifice of Hell.

4th. *Object.* It annihilates the Grace of Jesus Christ by making one Sin of *Adam* more powerful to destroy, than the Blood and Covenant of the Redeemer are to save. *R.* This is an absurd Objection; Destruction is not an Effect of Power, but a real Impotence. More Vertue is required to produce a single thought that is Good, than to commit a World of Sins; the Grace of Jesus Christ, renewed to *Adam*, and to his Posterity, is sufficient (as will be shewed in due time) to save all Mankind; if received with Humility and Resignation of their Liberty to it, but if by Neglect, Obstinacy, Blindness, Pride and Damnable Presumption, that they do not need it, and that its immediate interior Operation in their Souls, is a Chimera, Men render themselves unworthy of it, and reject it, it is not therefore less divinely vertuous, tho' a single Soul be not actually saved by it, if they continue obstinate in their Indispositions.

5th. *Object.* It directly opposes the Prerogative of Men, their being more loved of God than the Rebel-Angels, who were punished only for their own actual Sin; whereas Men are damn'd for a Sin committed before they were born, and to which they were not consenting. *R.* These Difficulties have been already answer'd; the Prerogative of Men above the Angels

hath

hath been proved in the plac'd refer'd to in the * Margin. It is falsely supposed in this Objection, that God does punish and condemn Men positively to Hell: He only leaves them such as he finds them, without concerning himself about them. In fine, it is as false that he leaves them in the damnable Estate in which he finds them, as that he ordains them to it: God offers his Grace and Blessedness to all, and is ready to ordain them to the Heavenly Joys, provided they correspond as he enables them; an Advantage which the Rebel-Angels had not: That Children do not contribute to the impurity of their Origin, as it does unto theirs, is not to be wonder'd at, since 'tis natural for the Cause to contribute to the Qualities of the Effect, and not for the Effect to the Qualities of the Cause.

6th. *Object.* It makes God unjust; for if Original Sin deserve any Punishment, it ought to be proportion'd to its Guilt, which if it consist only in the Privation of an Original Righteousness denied by God, its Punishment should consist only in a Privation of Happiness, and not in an indispensable Obligation to Sin or Suffer. *R.* This Objection is all over faulty; First, I retort that that Doctrine which denies the Original Depravation of Children, makes God unjust, because it asserts, that our Souls, tho' created pure, and put into Bodies undefiled; are indispensibly subjected to not only a thousand Sufferings and Uneasinesses; but also unto Sin, since whoever is born into this depraved World, cannot naturally avoid it, when he comes to the use of Reason, as cannot be denied without the extremest blindness. Secondly, It supposes falsely, that Original Righteousness is denied us by God; whereas it is Man rejects it: God, on his part, is ready and disposed to give it if Men were careful not to oppose it. Thirdly, It supposes falsely, that God does positively inflict Punishment upon us, subjecting us inevitably to a necessity of Sin and Suffering. Fourthly, It contradicts it self where it requires that the Punishment of Sin should consist in the Privation of Happiness, and not in an indispensable Obligation

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ligation to Sin and Suffer: The Privation of true Happiness, or of God the Fountain of it, from whom we are separated by Sin being inseparable from the unhappy necessity of Sin and Suffering, or rather is in Substance the same thing to whoever lives in this miserable World, and enjoys his Liberty and the Faculties of his Nature, as none who considers the Truths contained in the former Treatise can I believe deny. Now this Privation is a Natural Effect of Sin, and not a positive Punishment, inflicted by another; and alterable in its Nature, as this Objection absurdly does suppose; in fine, the Objection does not take notice, that as on one hand Man is unhappily brought under a deplorable Necessity of Sinning and of Suffering, even as when a Man has lost his sight, all the Members of his Body will necessarily suffer in their Conduct, and be hurt by the Bodies they jut against: So, on the other, God is so far from inflicting Punishments in a positive way, that he presents his Graces unto Men to free them from the unhappy Necessity to which they are by their own default reduced.

7th. *Object.* In fine, since we have sinned in *Adam*, Justice seems to require we should be punished in him, not he in us. *R.* This Reasoning is very bad: First, It supposes falsely, that the Justice of God inflicts direct and positive Punishments on *Adam* and his Descendants; whereas to punish them he needs only to withdraw his Influences from them; and leave the Head-spring and its Streams as they are, and do naturally flow from one another. How absurd is it to pretend, that because we sinned in *Adam*, and while we were contained in him as in our Principle, we ought not to partake of the Punishment naturally consequent to that Sin, when our Existence is separate from him? As if an Effect should say, since it is only in my Cause that I was affected with, and deprived of such certain Qualities, when I leave my Cause and exist out of it, why do not these Effects and Privations remain in it, without descending upon me? Why hath not God ordained that an Evil Cause should produce a Good Effect? Or why hath he so constituted

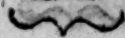
constituted Things, that an evil Cause does constantly produce an Effect as deficient as it self? To pretend to justify Reasonings like to these, one must have renounced Common Sense. I answer then, that strictly speaking God does not positively punish any; but when an Effect hath sinned in its Cause, *i. e.* when a Cause hath sinned, while the Effect was in it, it is impossible for that Effect when brought into a separate Existence to sin in it, or to be affected in it by the Effects of Sin: Since it is not in it, it cannot be affected in it: But Sin and Privation are Essential to it, on account of the Deficiency of its Cause, because it is a Portion of, and out-flowed from it, and therefore naturally partakes of its Realities and Defects. Go then, complain of God, that before the Idea and Event of Sin, he ordained that every Thing should produce its like; a Complaint which they are guilty of in a very high Degree, who ask, *Why hast thou made me thus?* Or why hast thou ordained as a Rule in Nature, that every Being should reproduce it self?

XIV. Now after these rare Objections, may we not conclude this Subject, and boldly ask, if they do not afford a sufficient Light to free us from the foolish Prejudices of Childhood, and the Schools? And if we may not conclude, that God hath illuminated our Minds upon these Subjects, and that we ought to cultivate these Truths, that they may fructify in our Hearts? Good God! *if the Light that is in you be Darkness, how great is that Darkness?* O miserable Light whereby the wretched Sons of Adam, born of the Will of Flesh and Blood, and of the Will of Man are blinded, that they do not see their Original Pollution, but persuade themselves and others, that they are sound and clean; stifle God's Gracious Inspirations, and enervate the Holy Scriptures which convince them of their damnable Estate, to follow the proud Chimæras with which the Devil inspires their depraved Reason! The Doctrine of Imputation which by some is made a Part of Original Sin, is, I acknowledge absurd, even to the Eye of Humane Reason:

XIV. Reason by attending to free itself from Prejudices relating to Original Sin, is fallen into mortal Errors.

But

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But, behold the Perversity of Mankind ! Because we meet with so palpable Errors on many Occasions, that Reason is offended at them, and is capable to confute them ; because it is successful in many Things, shall we, rejoicing in the good Offices it does us, take it to be our Guide, our Light, our God in every Thing ? Shall we follow its Guidance and Direction only, and think to rescue our selves from all Prejudice and Error by it ? Shall we run from one Extreme into another, introducing dangerous Heresies in the room of little Errors, honouring them with the Title of Lights of God, tho' in reality they arise from the Abyss of Darkness ?

XV. They who have made use of Humane Reason to deliver themselves from the P. ædestinarian Errors have fallen into more mortal and dangerous ones.

XV. An Instance of this Procedure we have in the Management of the Prædestinarian Controversie : Reason alone was capable to discover its Falsity, as proposed by *Calvin*, the *Jansenists*, *Thomists*, and *Supra-Lapsarians* : And what Method did their Adversaries the Remonstrants take ? Why, they, when required dogmatically to believe that God had destin'd some to Salvation, and others to Damnation without any regard to their Faith and Works, perceived plainly that this Doctrine interfer'd with Reason, as well as Scripture ; and therefore did well to refuse assenting to it : Their Adversaries hereupon insisted, that all Mankind being by Original Sin plunged in Death, God was free to rescue from it whom he pleased, and to leave others in it ; for a Proof of which they produce the Example of the Children of Pagans and Infidels, who die in an infant State and are lost, which shews that the Grace of God is not Universal, but Particular : that he does not only not privilege all with the Means of external Vocation to the Gospel ; but that, even among the Called, many have not the interior Grace of Faith immediately and effectually operating in them ; and consequently their Notion of Prædestination was right and true. Others taking their Aim by another Byass, that they might not offend by Propositions of so harsh a Sound, owned that God did will the Salvation of all Men, and offer'd his Grace to all, but that Men who, absolutely speaking,

ing, might, if they had pleased, have accepted it by Faith, were so depraved and perverse in Heart and Will, that none of all Mankind would have been converted and believed, had not God decreed to give the Grace of Faith and of Conversion unto some (*viz.* the Elect) and not to others, (*viz.* the Reprobate). This is the Hypothesis of the *Amyraldists*, the same in Substance as the other, but more ridiculous and inconsistent: The first pretend, that God seeing all Men in a diseased Condition, was pleased only to heal a few, without offering Remedies to the rest. The second, that seeing all in this diseased State, he seriously desired the Recovery of them all, and presented accordingly Remedies to them, which they, possess'd with a Phrensie, refused to use; whereupon God having a Specifick to cure their Phrensie, was pleased to administer it to some and not to others, tho' he seriously desired the Health and Recovery of all. With Objections of this Nature they press'd the Antiprædestinarians, who instead of using humble Recourse to God, in their interior, to be illuminated by his good Spirit upon these Difficulties, depended on their Humane Erudition, and Literal Knowledge of the Scriptures, and the Conduct and Light of Reason, which had successfully enough detected an Error palpable in it self, thinking themselves with this presumptuous Furniture able to dissipate all Clouds of Errors, to penetrate every Thing, and to enter into all Sort of Truths: Tho' instead of disengaging from the Error, and solving the Difficulty proposed to them, they have plunged themselves into more pernicious ones; for instead of owning that by *Adam's* Sin all Mankind was involved in a damnable Estate, and that God hath renewed in him the Offer of Grace and Pardon unto All, provided as they came to the Use of Liberty they did accept it; they absolutely denied the Original Corruption and Perdition, held it to be a Nothing, and Original Righteousness a mere Chimera; that Man was created in a mortal, ignorant, gross, infirm Estate, like that he is in at present. Instead of refuting the second Instance by an-

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swering, that it is not to be wonder'd at if Children, whose Parents did never admit God's Grace, died in a State of Misery and Perdition, since being Effects and Parts of a Subject that opposed God, they could derive from it only the Qualities belonging to it; but that God, notwithstanding, did present his Grace universally to all, not excepting their wicked Parents, who had Power to accept it, to their own and Childrens Benefit; they have ventured to maintain, that all Children were in a saving State, supposing us hereby to be by Nature not Sinners, but just. In fine, instead of allowing that Man of himself is so corrupt that he cannot convert to God, nor live to Faith, without the Assistance of Grace interiourly operating in him: Instead of owning, that this Grace, the only Source and Root of Faith and true Conversion, and of all the Good that can be in us, is most universal on the Part of God, given even to them who are without the Letter of the Gospel, God being present to operate Faith and Salvation indifferently in the Hearts of all; but that Men freely oppose his interiour Operations, notwithstanding which his Grace is most Universal: Instead hereof I say, their blinded Reason, not comprehending the Nature of Faith, and of the Grace of God, thought to solve the Objections of their Adversaries, by roundly denying the Necessity of the interiour and immediate Operation of God's Holy Spirit, in order to Conversion, Illumination, Faith, Regeneration, and by treating this interior Grace, as a Fiction and Chimera, which is the most pernicious Hêresie that ever was hatch'd in Hell. I speak not this in Opposition or Ill Will to any; on the contrary, I have a great Compassion for all who are engaged in this fatal Error, and heartily beseech God to deliver them from it, by an inward Experimental Sense and feeling of that Grace which they deny, because they know it and desire it not: And this I do with the more Concern, forasmuch as it is not from my self, that I my self am not involved in it; for a Time there was when I made an Idol of my miserable Reason, and

was

was far advanced in the Denial of Original Sin, by the Ways and Difficulties I have mentioned: but God hath graciously recovered me from it, by, not the Force of my depraved Reason, nor the Writings of the Learned, but those * marked in the Margin, by Means of which he hath touch'd and illuminated my Heart, and given me Light and Satisfaction as to all these Things as well as all other, Divine and Human, Natural and Supernatural. But these Difficulties relating to the Grace of God, and the Universality of it, I only touch on by the By, because I shall treat them elsewhere *ex professo*: My Reader then need not make his Objections here, nor yet conclude that these Sentiments are common to all of the forementioned Party; on the contrary, the Author cited in the Margin, had such an Abhorrence of them, that one cannot better depaint their Horror than he has done in the Divine Treatise referr'd to†. But Successors do often so strangely degenerate from their Predecessors, that they become in time diametrically opposite to every Thing that is Good in them.

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* Acad. of Learned Divines, Part 1. C. 1, 2, 3: and Light of the World, Part 3. Ch. 21, 22, &c. by Ant. Bourignon.
† Herm. Herbert's Explic. Epist. ad Rom. Part. 2. Ch. 1, 2, 3.

XVI. Now in treating this Subject I have not cited many Texts of Scripture to confirm these Truths; for the Scripture does rather suppose than prove them, as it does many others, particularly the Immortality of the Soul. Not but that in many Places they are plainly propos'd in it; and besides the whole Oeconomy of Man's Redemption, and Reason of his Conversion, are founded on them. It were superfluous to insist on Things, which unless we are wilfully blind, and stifle the Voice of Reason and of Conscience, we can't be ignorant of. What need to prove that Man is Mortal? That he is subject to infinite Evils and Disorders? That if Trees do bring forth evil Fruit, it is because themselves are evil, and this only to stop the Mouths of a few Hypocritical Men who maintain the contrary? What Good can one hope from Arguments, while they are distemper'd in their Brain and Humours? In like manner I ask, to what purpose is it to prove by Scripture that we are originally depraved, to Men

XVI. Why in treating this Subject, I have not insisted on many Texts of Scripture.

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whose Hearts the Enemy of Souls hath blinded? The Hypochondriacal Person will laugh with security at whatever is said to undeceive him: Now can we expect a better Effect from them, who are so wretchedly blind as to mistake their own Darkness for Light it self? the more industrious they are to enervate Scripture, the more boldly will they insult it; and tho' some may act with a good Intention, it does not alter the Natures of Things, make that to be right and true which in it self is false; but they are in danger of becoming by this Means habitual Haters and Falsifiers of the Truth.

XVII. A
Passage of
St. Paul
alleged
to prove
Original
Sin, vin-
dicated.
* Ephes.
2. 3.

XVII. An Example whereof, among many others, we have in the Answer given to that Text in the *Ephesians*, * *We were by Nature Children of Wrath*. Is it not great Ignorance or Injustice to cite the Authority of an Apostle to prove what is not true? When a Doctor, with an Air of Severity hath said, that we are all by Nature Children of Wrath, it seems as if there were no Exception; and this Authority, I believe, inspir'd you with an Assurance of Victory; But I advise you to consult the sacred Authors a little better, before you cite their Authority, lest you be cover'd with Confusion by them. You will not find in the Epistle to the *Ephesians*, that all Men, both young and old, are subject to God's Wrath by Nature, but they only were expos'd to it, who were plunged in Idolatry and Heathenish Disorders like the *Ephesians*.

Now who would think but that they who are so forward in reproaching others with citing Scripture falsely, and so boldly threaten to cover them with Confusion, should be the most strict Observers, and best Expositors of it? when notwithstanding none are more indisposed to understand the true Sense of the Scripture than these Men with all their Critical Skill, which, as a Man who is blind, does only touch the outside Bark, not knowing that an interieur Juice lies concealed under.

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Critics

XVIII. To illustrate this with a Similitude; let's imagine that certain blind Men, confined to the *Can-
por Languages cannot discover the true Sense of Holy Scripture.*

verns

verns of the Earth, and having their Eyes bound down, hear, talk of Light; and, in order to understand its Nature, search after the *Latin* Names of Light, and learn to decline and conjugate the Verbs to shine, and to illuminate, and by the Help of Indexes and Dictionaries, find out how oft they are used in Profane or Sacred Authors, and then fondly imagine they know what Light is, and can explain its Nature and the Discourses about it, of Persons enlighten'd by its Beams; and trusting to their Knowledge of Words, and to the Chimerical Ideas they have formed of it, go on to ridicule any who tell them their Index Learning will never help them to explain its Nature, unless they leave their dark Caverns, and receive the Beams of Light from another Spring than that of their Reason or Fancy; and therefore they must untie the Fillets that bind their Eyes, and receive within a Vertue efficacious to heal their darkened Sight. Herein we see a true Representation of our Criticks, and their Way of treating those Divine and Spiritual Things of which illuminated Saints have left Discourses in the Holy Scriptures: Of those Criticks, I mean, who do not make the Divine interior Light, and immediate Operations of God's Spirit; their great Dependance, but ridicule it rather, depending on their Natural Powers, and the Letter and Phrase of Scripture. The most ignorant Peasant, if humble, is better disposed to comprehend the Sense and experience the Reality of Scripture, than they who wholly depend on the Furniture of Human Learning, Dictionaries, Languages, and Remarks of the exterior Circumstances which attend the Use of Scripture Terms: They observe, *e. g.* that the Use of the Words Light and Truth is circumstantiated thus and thus in Scripture, or applied to Things in such external Modes; and this they remember, tho' what the Thing in Substance is they are wholly ignorant; and when a Man applies these Terms to Things in different Circumstances, and affirms concerning them, that they are Luminous or Obscure; this gives our Criticks a Handle for Dispute, an Occasion to threaten Confu-

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sion to you, as guilty of a false Citation and of applying the Scripture Terms to other Circumstances than they were at first used and intended. If you insist, that it argues Blindness to act thus; that Persons illuminated by God, have applied them to other Things seen and experienc'd by them; they go on to insult your pretended Illumination, appeal to Dictionaries and Heathen Authors as the only Judges; and having a Gust for these, require Examples that these Words have been used by them in the Circumstances to which you do apply them: Otherwise, if our Reasoning be not conformable to the Ideas of our Criticks, nothing but Confusion is to be expected from them; and therefore in order to convince them of their Error, I shall endeavour to explain the Passage in dispute by their own Rules.

XIX Passages of Scripture particularly circumstanced do contain Truths of a General Application.

XIX. The Texts of Scripture are almost all short sententious Truths, of a general Nature and Application, or Truths independent of the particular Circumstances of the Subject they are applied to; so that, by a little Illumination from above, one may apply them to infinite other Subjects that are not in the individual Circumstances in which they are us'd in Scripture, provided they agree in a certain Generality of Nature and Estate: So that one may sometimes, by the Rule of Contraries, apply a Passage to a Subject that is opposite to it when it corresponds by an Anti-type of Opposition. This Truth tho' uncontestable, our Criticks are ignorant of, or purposely conceal, who no sooner hear a Passage of Scripture cited that is opposite to their Errors, but they precisely mark the Circumstances of it, and if they can find any Particularities in it, not to be found in the Use and Application of it, make an Outcry of Ignorance and false Citations; and denounce Shame and Confusion to one: Nay, some there are * who not long ago endeavour'd on this Ground to expose St. *Austin*, and represent him as the worst Interpreter of Scripture that ever liv'd, which they pretend to prove *ad aperturam Libri*; which doubtless they did by this rare Method. Nor

* Mr. le Clerc.

needed

needed they to have come so low as St. *Austin*: Had they only examined the Old and New Testament by the Rules of Critiques, they might have concluded that the Writers of the New (not excepting even Jesus Christ,) do almost every where cite the Old Testament falsely, and apply it to Subjects in different Circumstances. As our Lord applies to himself by the way of Opposition of Anti-types, what *Zachary* said concerning Anti-Christ or false Prophets, * *Strike the Shepherd, and the Sheep shall be scattered*: Had not these Men been educated in a Belief of the Divine Inspiration of the Scriptures, and were they minded to examine the Citations made by the Evangelists and Apostles by their Rules of Criticism, they would insult and ridicule them as contrary to their false and barren Measures. The Extent and Universality of inspired Truths are not comprehensible by these Arts; nor can they make us to conceive that besides the Grammatical, Literal, and Cortical Sense, which the Animal and Carnal may comprehend, there is a Spiritual one, and even manifold Senses proceeding from Depth to Depth, which none can comprehend unless he be illuminated by God; which Glorious Lights, as well as the true Sense of Scripture, are * Foolishness to the Natural depraved Man.

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* Zach.
13. 7.
Mat. 26.
31.

XX. Tho' the Passage in dispute, *we were Children of Wrath*, was apply'd by the Apostle to the Adult *Ephesians*, who had been Idolatrous Sinners, it is notwithstanding a Universal Truth, applicable to all Mankind, considered as Children of Sinful *Adam* and of Depraved Parents, and is so intended by the Apostle, as is apparent from the Subject and Design of this Epistle as well as of all the Gospel; which is, that none can be restored to Peace with God, nor attain Salvation, but by rising in Jesus Christ the Second *Adam*, and by being regenerate in him; the Necessity of which is founded on this Truth, viz. that our Natural Life derived from *Adam* is an Enemy of God, wholly depraved and corrupt; it is Enmity and Death before God, and therefore we must destroy and mortify it by a total Abnegation, Crucifixion, and Burial of all our Principles and Motions,

* 1 Cor. 2.
14.

XX. That

St.

Paul's

Sense this

Passage

Eph. 2. 3.

is applica-

ble to eve-

ry Child of

Adam,

proved by

the Scope

and De-

sign of his

Epistles

and of the

Gospel.

and

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and every Thing belonging to us; the Fruits with the Tree and its Root; the Body and Heart of the Old Man, Reason, Passions, and every Thing: Because all is out of the Element of Peace, and the new Life of Jesus Christ, of the Holy Spirit, and his Love; and in the Element of War, of Wrath and Death and Separation from God. Now these two Truths, (*viz.*) 1. That to be restored to Peace with God, and attain Salvation, we must rise again and Live in Jesus Christ: And 2ly, (That before we rise again in Jesus Christ we are Enemies of God, subject to Death, and Children of Wrath.) Are equally universal and extensive: And have Children then no need to live again in Jesus Christ in order to Salvation? If the unrighteous Off-spring attained the Use of Reason before any Actual Sin committed, none will I presume deny the Necessity of Mortifying their Natural Bents, and Inclinations as born of Flesh and Blood, in order to attain Salvation; or that the Element of the Holy Spirit, which they must enter into in order to a New Birth, and Resurrection, is of a different Nature from that of their Natural Birth: It follows then that they are born in the Element of Death, and of the Wrath of God.

XXI Pro-
ved by col-
lating the
text with
other Pas-
sages of
Scripture.
* Theaur.
Eccles.
Suiceri ad
vocat.
XXI. Secondly, St. Paul expressly says we were by Nature Children of Wrath. Now what can the Criticks make of this? Why a certain * Dictionary tells us that Clement of Alexandria interprets by Nature, to mean Truly: Whereupon with an Air of Confidence they bid us to remember well; That to be by Nature Children of God's Wrath, simply means, to be truly worthy of his Wrath. But Clement, I hope, will give me leave to prefer a Sense that is natural and proper, to a violent and improper one. Let Scripture then explain itself, and on its Authority I will presume to advertize these Criticks in their own Language; To remember well that to be by Nature Children of God's Wrath imports, To be Objects of his Disfavour even from one's Birth derived from sinful Adam. This Word by Nature (*φύσει*) is five times used in the New Testament; And twice it signifies the Nature of a Thing, the Thing itself, its Essence, Constitution,

Constitution, Faculties, and Operations, * *Then when ye knew not God, ye did service unto them which by nature are no Gods*; says the Apostle, i. e. to Things that are not of a Divine Nature and Property: † *Every kind of Beasts are tamed by the Nature of Man*, saith St. James, i. e. by Man himself, by the Faculties and Operations essential to him. Now it is certain, that when Men are denominated Children of Wrath by Nature, it is not to be understood in this Sense; it is not in virtue of their Substance, their Faculties and Operations physically considered: But in the three other Places it signifies by Birth, i. e. by the Impressions and Dispositions born with us. St. Paul relating his Contest with St. Peter says, || *We are Jews by Nature, and not Sinners of the Gentiles*; meaning for certain we are born Jews or are so by Birth. This is for certain the Sense of this Word, when it do's not denote the Estate and Properties of a Thing: And as it is undoubted that St. Paul's Meaning was not that his own and St. Peter's Humanity did consist in Judæism; so when he says, *We were Children of Wrath by Nature*, he means we are born so, and are such by Birth. The last Place where this Term is used, it is thus exprest; * *If the Heathen having not the Law, do by Nature the things contained in the Law*, &c. where the Apostle supposes that the Heathens by following the Instincts which God hath implanted in them at their Birth and Formation may do what is just. For in the Formation or Birth of Man are to be considered. 1. That which they partake of, and inherit from their sinful Parents, that as such they are void of the Grace of God, and Children of his Wrath. And 2ly, That to raise their depraved Nature, God joyns thereto a Ray of his Grace and Light Divine, which enlightens every Man that comes into the World, and enables them to resist the sinful Inclinations of their Nature: To these Gracious Instincts, St. Paul refers where he says, *The Heathens do by Nature the things contained in the Law*, i. e. by that Gracious Principle infus'd from the Birth even into them who, from their Parents inherit contrary Dispositions that subject them to God's Wrath.

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Gal. 4.

† C. 3. 7.

|| Gal. 2. 15.

* Rom 2.

4.

XXII. Now

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XXII. The
Nullity of
the Ob-
jections
made a-
gainst the
true Sense
of this
Passage.

XXII. Now to object that Natural Things do never change, that it is impossible for one who is by Nature a Child of Wrath, to change and become a Child of Grace: To pretend that to suppose Mankind to be Sinners by Nature, (which cannot be chang'd,) is to make God the Author of Sin, is more trifling; This Argument would hold good if one were to understand by Nature the Substance, Essence, and Property of a Thing; but not when it signifies the Estate, Qualities, and Dispositions with which a Thing is born: This is what I affirm is capable of Change, and if it be evil is not from God. But I pass over these little Sophisms without further Notice, and all other such like Discourses which contain an Apology for the Pharisees who fancy the Wrath of God belongs only to the scandalously wicked, the Covetous, Adulterers and the like, and not to the Holy presumptuous Pharisees who are just and righteous from their Birth, and leading regular Lives are not as other Men, tho' in truth, they as well as others are Originally a Brood of Vipers, stray'd from God even from the Womb, and penetrated with the Leaven of the Lust of the Eyes, and of the Flesh, and with the Pride of Life, and the Darkeness of Death. Nor do I say any thing here of the Duration of Sin in the Faithful, because this Question belongs not to this Place.

XXIII.
That it is
needless to
insist on
other
Texts of
Scripture
that prove
Original-
Sin.

* Gen. 6.
5. and 8.2.

XXIII. In fine I will not insist on other Passages of Scripture, where Man is declared to be so perverse and depraved by Nature, and from his Birth, that his Thoughts and Imagination no sooner begin to act, or bring forth Fruit, but they continually tend to Evil. If it be allowed as some will have it, that by ** the Imagination of Man's Heart*, we are only to understand Voluntary Acts, how can one more expressly affirm that a Thing is depraved in its Principle and Fund, than by saying, That as soon as it begins to act, its Acts and Operations will be Evil: A Wicked Man produces no Act in Sleep, and yet he is depraved in his Fund, not only on account of Actions past, but because he stands disposed to repeat them when he wakes. So it is of the Nature which we derive from *Adam*, and our Predecessors. Could this Nature act with Liberty and Knowledge as soon as it is born, its Acts would

would be of an Evil Nature; but during Infancy it is as a wicked Man a Sleep who as soon as he awakes will do Evil, unless God's Grace prevent and hold him in. But I further add that *The Imagination of the Heart of Man*, as exprest in *Genesis*, do's not denote its voluntary Acts; but contrarily the Principle and Fund, which is in Children, who necessarily do Evil when they come to the Use of Reason, because the inward Spring of Action is poysoned and depraved. Let us consider the Text, and keep close to it. The Design of God is to shew why he was going to destroy Mankind, the Infants that hang on their Mothers Breasts, as well as the Adult. The Reason given, is because *God saw that every Imagination of the Heart of Man was only Evil continually*: Which if apply'd to Actual, Voluntary Sin, the Sense will be, that because the Thoughts and Acts of the Adult were Evil continually before God, he therefore purposed to destroy with them even little Children, and such as were as yet unborn; the Absurdity and Injustice of which reasoning is too visible to be attributed to God. And therefore the Passage must be understood of a depraved Disposition, whicheven Children had: And when God soon after the Deluge says, *I will no more Curse the Earth for the sake of Man, for the Thoughts of their Hearts are Evil from their Youth*: What can we suppose in reason to be meant, but that since the Malice of Man is so universal, that if God were minded to chastize it where-ever it was found, he would often be forced to exterminate Mankind, not sparing even the Infants, he resolved to tolerate their Depravation, and not send upon them such general Judgments, tho' they might well deserve them? And herein Original Sin is manifestly supposed and imply'd.

I pass over other Passages in *Job*, the *Psalms*, and especially the 5th Ch. of the Epistle to the *Romans*, a Place not to be enervated, but by such ridiculous Glosses as must make the Apostle say; *All Men have not sinned in Adam* as an Effect, sins in its Cause while it is in it. That *Adam* who actually sinned, hath not brought Sin into the World over all who should be born of him, and tast of Death; That *Death is not an Effect of Sin*; and in fine, that by *Adam's Transgression*

Chap. XVIII. *Transgression none was made a Sinner besides himself; because as they pretend none can become a Sinner but by his own individual Disobedience: All which Propositions are directly contradictory to St. Paul, and do gloss away the Letter of the Text. Hence then we may by the way observe to what Shifts depraved Nature is reduced when to dissemble its Depravation it is not ashamed to say that Black is signify'd by White. But I insist too much on a Thing which to whoever is not voluntarily blind, is Self-evident. He who will abide in Darkness, let him. Let us conclude this Chapter with acknowledging that Sin is the Sole Effect of the Liberty of Man, without the Divine Concurrence, and that Man and all Nature, together with all their Effects and Operations proceeding from them are ruined by it: And hasten to conclude this Book by drawing Conclusions from the Truths contained in it with reference to the Doctrine of Predestination.*

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A Conclusion of this Second Treatise, wherein the Truths contained in it are considered with Reference to Predestination.

I. That the Creature was not engaged nor predestined to Sin or Punishment by any Decree, Consent, or Operation of God:



the Whole, viz. That God had destined all Things to Eternal Life: And now from the Truths laid down in the Second Treatise concerning the Ways of acting both of God and Man in reference to Sin, I do conclude; That God hath not predestined nor engaged Man

AVING considered in the foregoing Book the Original State of Man, and the Divine Qualities and Advantages with which the Creatures were endued, when they came forth of the Hands of God: I drew this Conclusion from the foregoing Book the Original State of Man, and the Divine Qualities and Advantages with which the Creatures were endued, when they came forth of the Hands of God: I drew this Conclusion from

to fall into Sin or Punishment, by Idea, Decree, Consent, or Operation: But that they are Effects of the Creatures, own most free Acts, Will, Consent, and Operation.

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II. This Conclusion is easy to be inferr'd from, and is evidently proved by the Truths contained in the former Treatise: And indeed as no Truth in Nature is so universally attested to, as the Goodness of God, and the infinite Hatred he bears to Sin: So, which way soever we turn our Eyes we discover fresh Evidences of it, and one needs only to reflect on what is contained in this Book to gain an entire Conviction of it. As,

II. This may be concluded from the Truths contained in the first, as well as in this Second Book.

III. Particular Considerations from which this Truth clearly follows.

1. If we consider that when Man was re-establish'd in Grace and Virtue, with Liberty to persevere and advance in it, God did continually prevent him with his Divine Impressions, to engage and confirm him in it more and more.

2. If we consider that God was ready at hand to assist and strengthen all his Acts,

3. If we consider that God's pure free Grace and Benediction were prepared in answer to his first Correspondence.

4. If we consider that in view of Man's Fidelity, God had prepared his Habitual Graces of Concomitance, Benedictions, and even new preventing and Divine Interior Graces for him.

5. If we consider that in view of his Perseverance, he had prepared for him the Grace of perfect Establishment, and Confirmation past Danger of a Lapse.

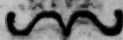
6. If we consider that when Man was thus confirm'd, God would have removed all tempting Distracting Objects.

7. If we consider that the Idea of Sin is Nothing in itself, nor is establish'd by God.

8. If we consider that its Idea, and much more its Event, is repugnant to the Divine Conception, Decree or Will.

9. If we consider that tho' the Works of God are naturally Labile; yet Sin do's not naturally follow from them nor from their Operations; because Lability do's

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do's not necessarily infer it, nor give any positive Occasion to it, but rather unto Virtue.

10. If we consider, that God hath no Idea of Sin before its Actual Event.

11. If we consider, that the Idea of Sin in God is only an Idea of Light, reflected on him by a Creature refusing to admit it when presented to him.

12. If we consider, that before the Event of Sin, God did only foresee Happiness in his Creatures.

13. If we consider, that the Wicked will be at last everlastingly forgot by God; but he will never forget his own Decrees, or the Objects of them.

14. If we consider, that Nothing and Sin do not depend on God for their Subsistence.

15. If we consider, that God and the Devil are entirely contrary to one another: And that he hates Evil as infinitely as the Devil loves it; and loves Good as infinitely as the Devil hates it.

16. If we consider, that Sin is not an Object of the Power, and much less of the Will of God.

17. If we consider, that God hath proposed himself, and not Evil or Imperfection, as the Object of his Creatures Liberty.

18. If we consider, that Man might have received all creaturely Impressions in their Original Order and Disposition, without being distract from God.

19. If we consider that no other Object besides God, do's directly and immediately impress the Faculties Divine.

20. If we Consider, that the Divine Impressions were stronger and more forcible than all Creatures.

21. If we consider, that Nothing either in Man, or in External Nature did engage him in Disorder.

22. If we consider, that to preserve Man from falling so desperately as the Angels, God was pleased to present Objects to him whose Impressions were of a more material Nature, than the Impressions made upon the Angels.

23. If we consider, that to preserve him from Distraction by Created Objects, God was pleased to rank himself among them, and converse corporeally with him.

24. If we consider that God did not suddenly withdraw his Graces, his Light, his Attractions and Conversation from Man, because of his first Fraillties and Infirmities; but rather continued and increased them to him.

25. If we consider that to recal him to his Duty, God withdrew his Presence and Divine Graces by little and little, and at last left him wholly to himself, that Man might learn to regret his Loss, and do all he possibly could to recover God's Grace.

26. If we consider that the Devil had no Power to dart his dark depraved impressions upon Man, much less to communicate Sin unto him, which is wholly barren, and not communicable in it self, and much less by the Intervention of the Will, Decree and Operation of God.

27. If we consider that God had rescued the Creatures from the power of the Devil, that he could not dispose of 'em to Man's Destruction, this Dragon was fast bound in Chains of Darkness, there to abide far distant from the Light, had not Man let him loose by the Irregularity of his Liberty.

28. If we consider that God had ordained that Men should descend successively from one another, that being from their Birth habitually establish'd and confirmed in Virtue, there should be no Danger of their falling.

29. If we consider that he graciously warn'd Man, not to eat of that Tree which would deprave and hurt him, which proves that he only will'd his Life and Happiness.

30. If we consider that God when he saw that his Absence as well as Presence proved hurtful to him, substituted a Woman as a Help to recover his thoughts to God, and prevent his debasing himself by Creaturely Affections, by having continually present with him, an Object who being a Lively Image of God, was worthy of his Love.

31. If we consider, that all Evil Events were only from the Deficiency of a Cause, labile in its Nature, which therefore is and can be only Man. It is the last Impossibility for God to be a Deficient Cause, so as to propose an End to himself or others, and not

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furnish the Means proper to attain it? Which is the Idea of a Moral Deficient Cause.

32. If we consider that Sin in its whole Progress from its Birth to its Consummation, is only a voluntary Disapplication from God, and excessive Application to the Creatures, with a constant Resolution to continue in it, notwithstanding the Divine Admonition: Which cannot be absolutely will'd, decreed, nor approved by God.

33. If we consider that all the Effects and Punishments of Sin do come, not from God, but from Man alone, against the direct Consent of the Will of God, who a great while suspended the Effects of Sin, and did at last only indirectly punish by suffering the natural Consequences of the Sinner's Will to happen to him.

IV. Idea of the justice of God. It do's not punish positively.

IV. And this is the true Idea of God's punitive Justice, by which we ought to correct the Error we commit, by imagining that the Divine Justice do's positively punish, or rigidly requires this or that before it is appeased; a Thought that inclines to murmuring and Impatience, and gives us perverse and terrible Notions concerning God: For if it were thus, God would then stand in need of the Sufferings of his Creatures, or take pleasure in them, these being the only possible Principles by which he wills the Existence of any Thing, viz. either the Necessity of his Nature, or his Arbitrary pleasure. Now Nothing is necessary to God besides God himself, as hath been demonstrated in the foregoing Treatise: And to say that he hath ordained suffering by his Arbitrary Will or Pleasure, is to represent him as a Tyrant, or something worse; it is to destroy the Properties of the Divine Decree, which necessarily is of a Felicifying peaceful Nature, and can only require of Man to turn himself to God with Obedience, Humility and Love.

V. Who it is that punishes the Sinner. Cause and

V. But tho' God do's not positively punish, the Condition of Sinners is not better, nor will they be less punish'd: They punish themselves as much or more, and by forsaking God subject themselves to all Sort of Effects of the Divine Justice.

unmixt

Unmixt Evils; it being impossible for 'em, when confined to the Dungeon of Misery and Evil, to enjoy the least Ray of Good: To this God's Justice do's indeed indirectly consent, by establishing this Rule, that *the Lot of every one shall be according as he chuses*. If therefore Man become a Sufferer, it is only an Effect of his own Choice and free Establishment, because as the Prophet speaks * *they chuse their own ways*, and voluntarily leave that Object which alone can satisfy the Desire and Sensibility of their Nature. Herein the Punishment of Sin consists, in which we can conceive God to be no otherwise concerned, then either wholly to take it away, or to give way to its Event, or suspend its Effects, that the Sinner may have time to consider and turn: Without which Suspension, the World would have become a Hell, as it will hereafter at the great Day of Separation.

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* Isa. 66.

VI. When I speak of pure and unmixt Evil, I do not mean that it subsists by itself alone, without a Real Substance: This is contradictory and absurd: Evil is only the Depravation or Indisposition of a Real Subject, and could it exist separate from a Real Substance, would exist without a State of Indisposition, i. e. Evil would not be Evil, which is absurd. When then I speak of Evil its being left to itself hereafter, my Meaning is, that no relative Goods, or Perfections, no Divine Gifts and Graces, consisting in the Harmony and Relation of the Light and joy Divine with Man, will be found in that Real Subject, to which Evil do's belong. This and other Difficulties like it, are only from an Ambiguity of Terms. or rather from a Carelessness to determine with a Mathematical Exactness, the Use and meaning of the Terms, *Good, Evil, Natural, Corrupt, Perfect, Imperfect, Happiness, Misery*, and the like; which have not hitherto been sufficiently distinguish'd by any, nor is it necessary to do it nicely, except on an occasion like to this.

VI. How
pure Evil
subsists.
What is
meant by
Reality,
Good, Per-
fection.
Evil, Im-
perfection,
Happiness,
Misery,
and the
Difference
of their
Natures.

It hath been often said that we ought carefully to distinguish two Sorts of Gifts made by God to Man, Absolute and Relative, founded on a Divine Relation or Agreement of one Thing with another, or with a certain Disposition of a Subject,

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~ Absolute Gifts are those which compose the Nature of a Subject, as the Soul and Body, or Faculties of either. Which Things considered in themselves, should, properly speaking, not be call'd Good or Evil or things Good or Corrupt; but rather, *real* and *Natural*, and what we thus consider we should distinguish by the Names of Reality and Nature. The Relative are the Objects of the Faculties Corporeal and Divine, viz. God and his Works which are objectively united to Man's Faculties, and are what we call his *Felicity*, Supreme, or Accessory, which fully injoy'd is call'd *Perfection*; but partially or in Part, *Imperfection*, and the Immediate effect or Result of Good is *Happiness* and Joy.

But when the Faculties or Natural Realities are separate from their Objects, herein consists the Formality of *Evil*; because being made to be united with their Objects, Separation from them necessarily renders them indisposed and Irregular, and the Subject to which they do belong, *Evil* and *Corrupt*, as when a Being whose Members are dislocated, or put into a Situation contrary to the Operation of Certain Objects, for whose Impressions they are design'd, the Immediate Effect hereof is *Misery*. And hence one may deduce new Definitions of Names, and Things, and of their Effects, useful to prevent many Paralogisms which, the most Subtile Spirits are too often guilty of, but this I leave to such as desire to distinguish their Notions of them.

Nor is it difficult to conceive how Evil may subsist without any Mixture of Good. We use indeed to say that *Evil cannot subsist, but in a Subject that is good*; but this Scheme of Speech is very perplexed. Evil and Good are contrary to each other and cannot subsist together, but according to the Rules of Logick expe each other, especially when one Predominates. Indeed, in the room of this Word *Good* we use to substitute a Notion that is just; but to speak with Propriety we ought to say, that *Evil can subsist only in a Real Subject, or a Nature that is Real, and that it may subsist therein without any Mixture of Good*; which as we may easily comprehend, so experience confirms

it in the Devils, whose Nature I would call simply *real*, and not good, or much less perfect. To contend (as Metaphysicians do) that All Beings are naturally good, is to dispute about Chimeras, not knowing what one says. We have naturally a Capacity to be good, or Faculties to admit it; but we are not naturally such before our Faculties are united to their proper Objects.

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I freely own, that I myself have not observed always these Definitions or different Names of Things, having I believe more then once given the Names of Good or Perfection to simple Reality, and that of Reality to true Goods and Perfections: it is thus Men use to speak, and 'tis necessary sometimes to conform to Custom. But this Caution is sufficient to guard my Reader against Error, and to screen me from the Suspicion of giving occasion to it, tho' I have, or may hereafter use Words in their Common Sense, without staying to free 'em from Equivocalness by nice Distinctions.

VII. But I will conclude this Treatise with four VII. *Con-*
Truths, referring to what I have said. *clusion of*

1. That the *Reality* or *Nature* of Things is from *this Tre-*
God the Father, by his Power and Will. *rise.*

2. That their *Good* and *Perfection* is from God the Son, or the Light and Beauty of the Word Divine, and the Relation or Union of Things with them.

3. That their *Happiness* is from God the Holy Spirit, and the Unitive, Living, intimate Relation of Things with him who is the Source of Happiness, Divine Conduct, Joy, Communion, Conservation, good Order, and Agreement.

4. That *Corruption* is from Liberty, *Evil* and *Misery* from the Disapplying ourselves from the Light and Principle of that Happiness for which we are created, to which sad and deplorable Estate we have seen Things reduced by the Sole default of Man.

* God made not Death, neither hath he Pleasure in * *Wisd.*
the Destruction of the Living: For he created all *Cb. 1. v.*
Things that they might have their Being: And the *13. Ec.*
Generations of the World are preserved, and there
is no Poison of Destruction in them, and the King-
dom

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* Rom.
5. 12.

dom of Hell is not upon the Earth. For Righteousness is immortal, but Unrighteousness bringeth Death, And the ungodly have called it to them both with their Hands and Works; and while they think to make it their Friend, they come to nought; for they are Confederate with it, therefore are they worthy to be Partakers thereof. * By one Man Sin entred into the World, and Death by Sin: And so Death passed upon all Men, for that all have Sinned.

F I N I S.



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E R R A T A.

Page.	Line.	Errata.	Correct thus.
6.	17.	a Man	O Man
8.	42.	indeed with	indued with
12.	28.	inferiour	interiour
14.	31.	by its	by his
18.	25.	:	:
ibid.	Marg.		Prudentius.
21.	8.	irrestibly	irresistibly
ibid.	23.	our Note	our Notice
24.	16.	acting	from acting
28.	14.	power	poorer
29.	Marg. 16.	preserving	presenting
32.	5.	dispers'd	dispens'd
35.	22.	Graces	Grase
ibid.	M.22.	and ruins	ruins
49.	Marg.	add	Isa. 65. 16. 35. 10.
57.	40.	relieve	realize
58.	16.	moral	model
74.	20.	of Sins	Sins of
91.	4.	VI.	X.
92.	21.	of Man	of the Angel
93.	30.	Activity	Activity
99.	7.	escape	escaped
110.	Last.	Monsieur	Mlle
112.	13.	converse	converses
117.	16.	Inferiour	Interiour
121.	5.	till when	till then
ibid.	36.	faculty	faculties
125.	2.	then after	thereafter
ibid.	Marg.	Theologian	Theologien
131.	13.	Akempis	à Kempis
ibid.	38.	God's	Gods
136.	26.	united to,	united to it,
ibid.	36.	dele of Liberty,	
140.	Marg.		Hof. 13. 9. Jer. 2. 19.
142.	Marg.		Rom. 5. 12. and 8. 20.
143.	8.	extends	extended
144.	37.	then, after	thereafter,
ibid.	39.	dele any	
146.	1.	acts	asks,
147.	35.	Principle it	Principle. It
ibid.	37.	about the	a Bent and

Page.

Page.	Line.	Errata.	Correct thus.
152.	24.	three ways	two ways
ibid.	29.	God cannot	we cannot
154.	Marg.	Ch. 2.	and above, Ch. 2.
155.	8.	part,	part of,
ibid.	32.	second. Med	second Med
163.	41.	desire to	desire to
164.	21.	is more	is more or less
166.	10.	convince of	show
167.	Marg.	dele 4 Acts	
171.	19.	every Man.	every one
172.	35.	draw his	draw right
175.	39.	unto God	unto Man
178.	2.	a Love	the Love
ibid.	Marg.	Ch. VII.	Ch. VIII.
179.	2. 13.	any Creatures	My Creature
ibid.	33.	place	place
180.	16.	faultiness	faultiness
181.	Marg.	Renunciation	Renovation
ibid.	19.	take no notice	take notice
183.	11.	dele .	
184.	Marg.	objections	objection
ibid.	20.	dele not	
185.	40.	Malicious	a Malicious
186.	4.	committed	communicated
ibid.	11.	are naturally	are, are naturally
ibid.	20.	dele .	
ibid.	Marg.	objections	objection.
191.	1.	plac'd	place
200.	Marg.	add	Entret. pag. 359.